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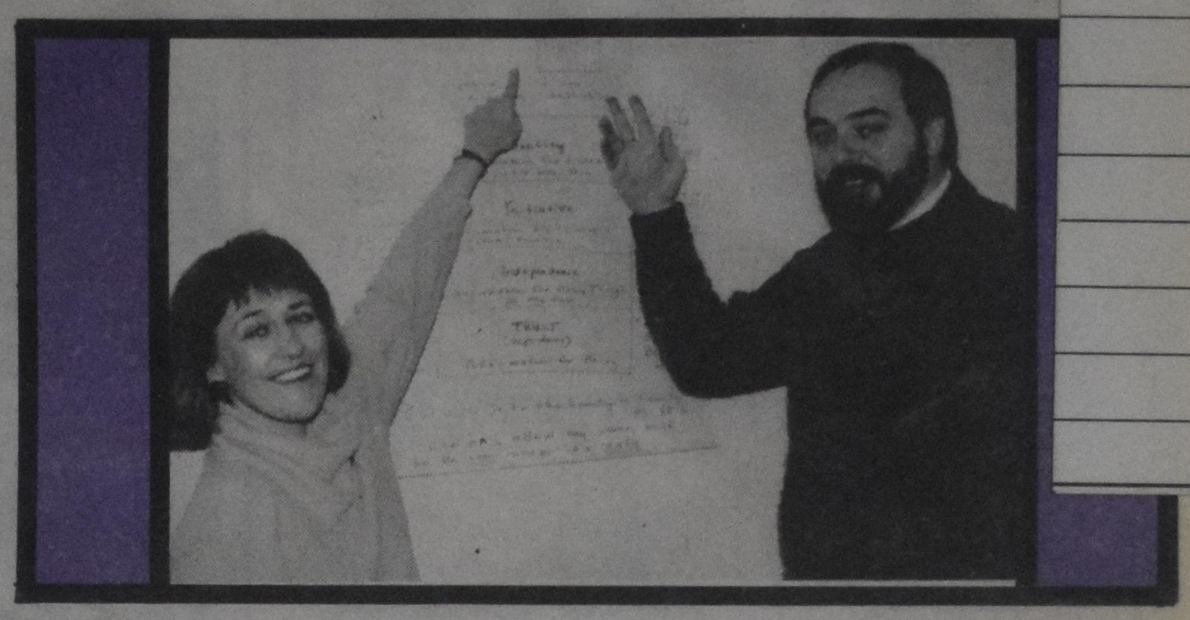
A Reformed Weekly

MARCH 15, 1991/46th year of publication/No. 2251



Therapists Judi Gabai and Sam Da Silva Photo: Marian Van Til

Religion can skew family relationships, seminar told

Marian Van Til

ST. CATHARINES, Ont. — "Families are not just a bunch of individuals who hang around together; families are a *system.*" And more often than not, something has caused that "system" to become "dysfunctional" — that is, to go awry, having difficulty functioning as God intended. That is one of the first things individual and family therapists Sam Da Silva and Judi Gabai told 45 participants in an all-day seminar on March 2.

Da Silva and Gabai, who jointly operate Renewal Christian Counselling in St. Catharines, wanted participants to begin to understand their own particular type of dysfunctional family — one suffering from *religious* dysfunctionalism.

Though this was the first such all-day seminar Da Silva and Gabai have led, they developed their approach almost two years ago and have used it extensively in private and joint counselling sessions with individuals and families.

Judi explains how that happened: She was in counselling herself when she discovered that much of her family pattern and how she felt fit the "family portrait" of an alcoholic family. But she couldn't figure out why because there was no alcoholism in her family. She also began to see similar patterns in some of her own clients and suddenly it became clear. The common denominator was religion. It was not that their *faith* was necessarily non-existent or wrong. It was that the formal expression of faith as systematized and organized in religion controlled those families, much as alcohol or addiction to work or some other addiction does in many other families.

Just how badly the human fall into sin has affected relationships can be seen in the fact that it is estimated that 95 per cent of all families are dysfunctional to some degree. The effects "are on a continuum" Da Silva pointed out, from mild to relational distortions which totally disrupt people's lives and which are passed on to the next generation if the problems are not confronted.

Religion (as opposed to spirituality) has become an addiction, participants were told, when it is possible to see "recurring patterns of *using* religion in any one or a combination of ways" which result in judgmentalism, in trying to maintain a feeling of one's own "righteousness," in rigidity, or using religion to "alter one's consciousness."

How do you view God?

In such families, certain rules and behaviour are unconsciously established which often hinge "on a faulty image of God," said Da Silva and Gabai. One such faulty image is of "God as debt collector," they said. "We secretly try to pay God back" for our salvation, essentially trying to earn it, though intellectually we know we can't. With such a view "we haven't really experienced grace," and the result is that "we either carry the guilt ourselves or try to impose it on someone else," Da Silva and Gabai pointed out.

A healthy view of God sees him as *empowering* us (just as is true in healthy intimate human relationships), not as a controller, manipulator, or even as a nurturer — if "nurturing" means a kind of head-patting, "There, there, dear" kind of condescension to us. In the latter three approaches we serve God as a slave through rules and/or fear and in abject unworthiness. But being *empowered* by God allows us to truly love and worship him as his sons and daughters, said the therapists.

In sketching "family portraits" to help participants understand their own families' dysfunctional behaviour, Da Silva and Gabai first outlined relationship patterns in the alcoholic family, the classic dysfunctional family. In contrast, they then traced the kind of relationships which should exist in the ideal or normative Christian family. Finally, they went on to describe the religiously dysfunctional family so that participants could both compare their own such families to the "ideal," and so they could see pattern similarities with the alcoholic and other addictive family structures. These relationships were concretized by physically placing in certain poses volunteer participants acting as specific family members.

Mutuality

In the normative Christian family, the mother/wife and father/husband were placed standing so that they were headed in the same direction, able to look in to and at each other as well as to face outward toward "the world." They held a Bible between them at chest level (not so high that it became an obstruction) which would act as the "lamp" on their path as they moved towards God (spiritual growth).

Children are born into such a situation at an equal level and are encouraged on that path towards God, said Da Silva and Gabai. But the children in their parental home don't have to take responsibility for holding up the Bible; that is, they don't play the role of trying to keep up the family's faith. They are free to become independent. In such a family, Mom and Dad's relationship to each other is not dependent on the children; the husband and wife still have the same (mutual) relationship with each other when the children leave home.

On a pedestal

The religiously dysfunctional family image looks quite different — and "image" is extremely important in such a family, both to itself and to the world.

The kinds of skewed relationships that develop in such a family were made visual by having the volunteer who took the role of father/husband stand on a

See **ADDICTIVE** -- p.2.

New hope in battle for public funding of Ontario Christian Schools

Alison de Groot

TORONTO, Ont. — Ontario's New Democratic government is giving Lyle McBurney, executive director of the Association of Alternative and Independent Schools (OAAIS), some sure signs that the fight for public funding to independent schools is taking a turn for the better.

"There is a fundamental recognition in Ontario that something has to be done on this issue," says McBurney, adding that NDP education minister Marion Boyd is recognizing the need for increased consultation.

"The issue of choice is coming to the forefront in many areas," says McBurney. "Alternatives in choice and equality are fundamentals for the NDP."

Photo: C.C. files

Ontario's NDP Education Minister Marion Boyd.

Boyd is scheduling three to four meetings a year with representatives of independent schools and has agreed to look into setting up a permanent advisory committee, according to McBurney.

Open door

"She's not saying the NDP will change its policy (no funding to private schools), but she hasn't closed the door on us. She's talking to us," says an enthusiastic McBurney.

Boyd is not necessarily discussing funding yet, according to McBurney, who says there are other issues that can be discussed first such as accountability and maintaining true independence.

McBurney suggests that this is the best reaction he and other groups fighting this issue, like the Canadian Jewish Congress, have had in the past 15 years.

"There's a lively awareness in Ontario now and the government is disinclined to go to court over this issue," says McBurney who thinks that position works in his favour. "As long as we get some movement on their part, we're willing to talk, but we're also willing to take it to court."

British Columbia, Alberta, Saskatchewan (at the secondary level), Manitoba, Quebec and Newfoundland all provide some funding to independent schools. Manitoba recently increased its funding to independent schools to 80 per cent of what public schools receive in that province and Newfoundland has a fully-funded denominational system of schools.

In Ontario, the only form of "funding" is the property tax option which allows residents to direct the education portion of their property taxes to either the Public School Board or the Catholic School Board.

Thinkbit: *Which is it?*

Love seeketh not itself to please,
Nor for itself hath any care,
But for another gives its ease,
And builds a Heaven in Hell's despair.

or

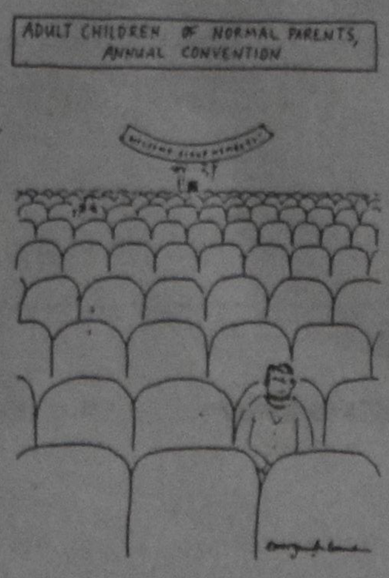
Love seeketh only Self to please,
To bind another to its delight,
Joys in another's loss of ease,
And builds a Hell in Heaven's despite.

William Blake (1757-1827)

In this issue: This is our annual Education Issue: see the pull-out section pp. 9-16 and additional education-related items throughout the issue.

Addictive family portraits spark recognition

...continued from page 1.



chair (he's on a pedestal, as it were) while the mother/wife stood on the floor. (The parental/spousal roles are reversed in some families, with the woman in the dominant, public position; sometimes both parents are on the pedestal.)

The father was described as a "religio-workaholic" whose life revolves wholly around his job and church work. He must work hard to maintain the image of himself that both his family and fellow church members have. But that's a tough job and creates fear of inadequacy. It also creates anger (often not acknowledged or expressed) at having to maintain such a position.

His wife, as in the alcoholic family, is an "enabler." She helps maintain the pedestal by supporting him there but is both lonely and angry that he's not really there for *her* and can't meet her needs. That anger makes her hold him back at the same time she "supports" him — which he in turn feels and which further creates resentment.

In this scenario, the Bible (representing itself, the church, faith, etc.), which he alone holds, literally "stands between them" rather than guides them both. The husband and wife are both fundamentally lonely people.

Impact on children

The eldest son in such a family often "acts out" his father's anger. He tries to get his dad's attention by making trouble or being a rebel, by pulling the family apart. What he's really feeling is fear, said Da Silva and Gabai.

The second son reacts against that; he's the "nice guy" who has vowed he will never be like his brother. So he's an "avoider" who is also full of fear and anger. Ironically, when the eldest son leaves home, the second son often takes his place, becoming the rebel and "trouble maker" he vowed he'd never be.

The eldest daughter is likely to be a "hyper-responsible" type on whom her mother leans for the support she can't get from her husband. This daughter "gets overly involved with Mom and is afraid of what's happening in the family so she tries her utmost to pull them all together," explained the therapists. She's afraid of upsetting her father and of his disapproval so she "runs interference" between the eldest brother and their father, and between her mother and father.

The second daughter generally takes on the role of mediator, also "running interference" between other family members. Fear and anger characterize her too.

If there are more children, one will be the "baby" who also "acts out" but is essentially given permission to do so. This child is often raised more by the eldest sister than by their mother. He or she, too, is controlled by fear. Another child is likely to be the "lost child." He or she will pull back from it all and become the observer. This child embodies the family's *pain*.

When there are fewer children in a family, all these roles are still there, but each person often takes more than one role and/or the roles are juggled between family members.

Participants react

As these scenes were being sketched by Da Silva and Gabai and the volunteers, many participants nodded in agreement, smiling in recognition as they saw themselves to whatever degree in one of the outlined roles. Other participants sat tautly; still others were near tears as they confronted themselves in what they heard.

Attendees had been asked early in the day to divide themselves into groups of 4 or 5; the groups would act as "families" for the day. Without speaking, each participant approached others who reminded them of someone in their own family. Doubtful at first, many soon felt this worked uncannily well. The group members then got to know each other and compared notes on their experience of dysfunctionalism.

Participants recognized that family members in such a system feel "shamed" by the system, by things that go on in their family, making them feel inadequate, unacceptable or incompetent. The shame and embarrassment stop spontaneity and make the person unconsciously say, "It's not safe to be who I am."

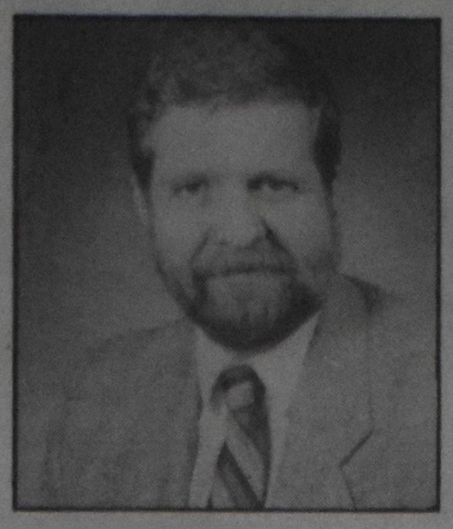
Breaking vows

So in incidents — at home, in school, in church or wherever — in which the person is publicly shamed or embarrassed he or she makes a personal "vow" *never* to let it happen again. Typically, we start to make them as children between the ages of 6 and 10, Da Silva and Gabai explained, and we may not remember we've made them.

The result is that we convince ourselves not to feel, trust or talk about ourselves or our families; we convince ourselves we don't have needs. "Denial is the cornerstone of this system," said the therapists. Many of us adults are still living according to an agenda established in childhood, they explained.

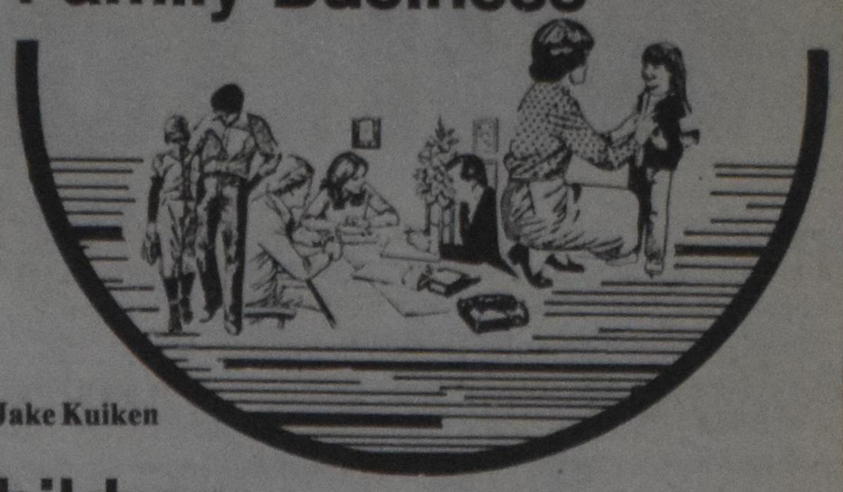
Only when a person starts to break those childhood "vows" can he or she start to tear away from this dysfunctional system. Participants were asked to consider: "At what point did you abandon yourself emotionally (in however small a way) and stop fighting family and church for your right to be who you are?" A person often needs to undergo a crisis in order to be forced to do that, Da Silva and Gabai said, and participants' experiences back that up.

Beginning to break those vows can be scary but it can open a whole new life to a person — and to his or her faith, the group was told. It not only frees the individual but also frees one from condemnation of one's parents and other family members, and can redirect one's relationship with God.



Jake Kuiken

Family Business



The rights of children

On Nov. 20, 1989, the United Nations General Assembly unanimously passed the Convention on the Rights of Children. At present, over 80 countries have adopted the convention, making it the most speedily adopted international human rights legislation.

Canada has not yet adopted the convention even though it was one of the original 61 signatories. But supporters in Canada are still optimistic that once the necessary review of existing federal and provincial legislation is complete, Canada will join the others by adopting the provisions of this convention. Once it does, the convention will have full legal status in Canada and can be used by Canadians to do advocacy work for children.

In 54 separate articles, the convention covers a host of areas. Generally defined as persons under 18 years of age, the world's 1 billion-800 million children are assured recognition of their vulnerability, need for special care and protection.

Special emphasis is placed on the caring and protective responsibility of the family. Parents are charged with the primary responsibility for the upbringing and development of their children. At the same time, governments are expected to provide appropriate assistance and support to parents in the performance of their child-rearing responsibilities, including the development of appropriate institutions, facilities and services for the care of children.

There are special sections devoted to children with disabilities, children who are physically, emotionally or sexually abused, children who are the victims of war, adopted children and children who are in care or other special circumstances. In addition, children are entitled to a name, a family and a national identity; they are not to be exploited for their labour nor expected to take part in wars while under the age of 15.

For doubters only

For those who are doubters about the need for such a convention, UNICEF has collected and published some revealing data about children around the world. Here is some of it.

•Over 14 million children under five years of age die each year from a variety of preventable causes such as malnutrition, preventable diseases, diarrhea, polio, neonatal tetanus and others.

•In the industrial countries one child in 70 dies before the age of one year, but in the developing countries one child in 13 dies before the age of one. Of the 40,000 children who die daily, a grossly disproportionate 39,000 of these deaths take place in developing countries.

•One third (33 per cent) of children in developing countries live in absolute poverty. At the same time over 60 per cent of children in the 40 least developed countries live in absolute poverty.

•Governments around the world spend more on military activities than on health. On a global basis 5.4 per cent of GNP is spent on the military while 4.2 per cent is spent on health.

•About half, or roughly 330 million children in developing countries do not have access to safe water. In the 40 least developed countries two-thirds of all children do not have access to a supply of safe water.

•More than 20 per cent, or roughly 130 million children of primary school age in developing countries do not attend school. In the 40 least developed countries more than 50 per cent of the children do not attend school. About one-third of the children of primary school age in developing countries drop out of school before completing grade four, generally thought to be the minimum level required for achieving basic literacy skills.

On Sunday, Sept. 30, 1990, prime ministers and presidents of 71 nations came together for the World Summit for Children. A decision was made then that by the year 2000, malnutrition would be brought to an end. A decade-long "action plan" with 20 specific targets was identified and agreed upon by the 159 nations represented at the summit. Finally, Canada and the others have agreed to review their budgets and decide on a national program of action before the end of 1991.

The War in the Gulf apparently cost in excess of one billion dollars a day. Nothing was spared in the effort to destroy Saddam Hussein and dislodge the Iraqi from Kuwait. If you supported the efforts of the Coalition to liberate Kuwait and restore its undemocratic government, so that once again it could collect the multi-billions in private profits, are you now prepared to support and willing to pay for an equivalent level of expenditure to bring about the well-being of the world's children?

Jake Kuiken is a registered social worker who lives and works in Calgary.

Pressreview

Carl D. Tuyl

Rather than creatively showing us the way into the future, the Citizen's Forum encapsulates in its operation our current political impasse as seen in the vicious infighting among commissioners, its spending of money like the stuff grew on geraniums, and by its apparent lack of leadership. The forum has become the Spicer spectacle.

★ ★ ★

Before Canadians get totally involved in the rites of spring such as cleaning barbecues, planting petunias and falling in love, the political parties conduct revival meetings. Alberta Liberals gathered in Calgary, the Ontario NDP-ers met in Toronto, the Reform Party is calling for old-time-policies, the B.C. Grits are trying to climb on the anti-VanderZalm bandwagon, and in Saskatchewan, where an election is just around the corner, the Tories and the NDP are already slinging mud at each other.

★ ★ ★

On the national scene we're still experiencing the aftershocks of Finance Minister Wilson's budget. According to some economic commentators it will bring such calamity as the world has not seen since the medieval bubonic plague; and in the opinion of others it will usher in the true utopia of prosperity for all. The true picture emerges when one considers the relationship between our country's national income ($128.5 billion) and the national debt —which stands at $388 billion. If anyone of us was in that kind of financial shape, we could not even purchase one single paperclip on credit, and the bank would not even allow us to park on its parking lot.

★ ★ ★

Liberal leader Jean Cretien is doing well. He is gaining physical strength following the removal of a benign tumour on his lung. A recent poll also showed a significant rise in his popularity in Quebec. The Liberal voice in the House certainly did not suffer fade-out — deputy house leader Sheila Copps continued to take on the whole Tory cabinet in her customary uninhibited manner.

Ms. Copps' political arch-enemy in the House, Trade Minister John Crosbie, is being courted by Newfoundland Tories to seek the provincial leadership. The current P.C. leader in that province is mainly firing blanks in the legislature. Premier Clyde Wells will not have quite such an easy time facing Crosbie in the opposite bench.

★ ★ ★

It is too early yet for fresh fiddlehearts on the menu, but President Bush will nevertheless have dinner with Monsieur. They will discuss reconstruction aid for Kuwait, which will then charge us again top price for its oil. And speaking about oil, I spent a few days in Edmonton where service stations charged 38.9 cents for a litre of gasoline. When I saw the first such sign I thought that the station displaying it had been closed for the last 10 years.

★ ★ ★

According to External Affairs Minister Joe Clark, Canada has pledged $77 5 million in humanitarian aid to countries affected by the gulf war. Most of these funds will be channelled through U.N. agencies. And who speaks about the other war? The war against hunger and starvation on the other shore of the Red Sea. The Red Cross reports that 13 million people in Sudan and Ethiopia are facing imminent starvation. The United Nations said that $1 billion would be needed to feed the hungry. Alas, they don't live on oil deposits.

★ ★ ★

The year 1990 was not a good year for Air Canada. The airline company went from a $149 million profit in 1989 to a $90.6 million loss in 1990. High fuel costs and the recession were blamed for the shortfall. Canadian Airlines reported a $14.6 million loss, and that is of course because the company discontinued its flights to Amsterdam.

★ ★ ★

The real estate market in Newfoundland is apparently already in a post-recession boom, judging from this ad in the *Gander Beacon*: "For sale: Cabin at bottom of Gambo Pond." And it is encouraging to know that questions of ethics and morality are still being discussed in Ireland. The *Irish Times* quotes Bishop Duffy: "We don't ignore the reality of condoms, but condoms in their proper place." I bet His Grace Duffy would love to restate that.

★ ★ ★

The war is over. The world's fourth largest army with more brass than a Salvation Army band was, so it appears, really only looking for someone to surrender to, even if it was an Italian T.V. crew. But like a pebble thrown into a pond will spread ever-widening ripples on the surface of the water, so the aftermath of any war causes ever-widening areas of violence, corruption and general moral degeneration. War anywhere de-humanizes us all. After years of civil war in Nicaragua the poor are still poorer, and the rich are trading their Ferrari's, Jaguars and B.M.W.'s up to the current year of production. According to a U.N. study, 70 per cent of the 3.8 million people in Nicaragua live in poverty.

★ ★ ★

One of the Middle East's burning issues that must be settled is the Palestinian question. Diplomatic discussions between U.S. Secretary of State Baker and Israel's Shamir are already scheduled.

★ ★ ★

Amid increasing fears that Gorbachev has taken a definitive turn to the right comes another distressing news item from The Associated Press: Muscovites grumbled and cursed but lined up peacefully, a day after the capital began rationing the Soviet's favourite tipple, vodka. Like mustard after the meal, the Soviet parliament ratified a six-nation treaty, setting the legal seal on German unification.

★ ★ ★

A Protestant paramilitary group shot and killed four Roman Catholic men and seriously wounded a fifth at a village pub in Northern Ireland. A case of religion gone amok, which is not limited to Ireland.

★ ★ ★

A professor of history at the University of New Orleans, Stephen Ambrose, gets credit for the first "Norman Schwarzkopf for president" slogan. Stephen for sure has a forward look. The last American general crowned president had a distinguished career. Mainly on a lot of golf courses, though.

★ ★ ★

A commission appointed by the Chilean government reported that General Pinochet and his collaborators are responsible for some 2,000 political murders. Pinochet remains army commander-in-chief and he has said that he will not allow soldiers to be punished by civilian courts. No wonder; he himself would be the first defendent.

★ ★ ★

Sign of the times: The United Democratic Front, a coalition of South African anti-apartheid groups, announced that it will disband as a result of the political changes under way in their country.

★ ★ ★

I was in chilly Edmonton (-28° C) to visit with chaplains. The Church of our Lord is well served by their ministry, which might be summed up by the way the Edmonton Grey Nuns hospital defines itself: "Love at Work." It is a work that too often we take for granted.

★ ★ ★

In spite of all our technology there remain certain phenomena which escape our comprehension. I spotted one such mystery in a paper called *The Independent*. It writes: "A Naples Motorist wants the driver of a Fiat Regata, who bumped into his Fiat Panda, parked overlooking the Bay of Naples, to pay damages because the accident led to his girlfriend becoming pregnant."

Oh mamma mia!

Carl Tuyl is a Canadian chaplaincy co-ordinator. He lives in Kingston, Ont.

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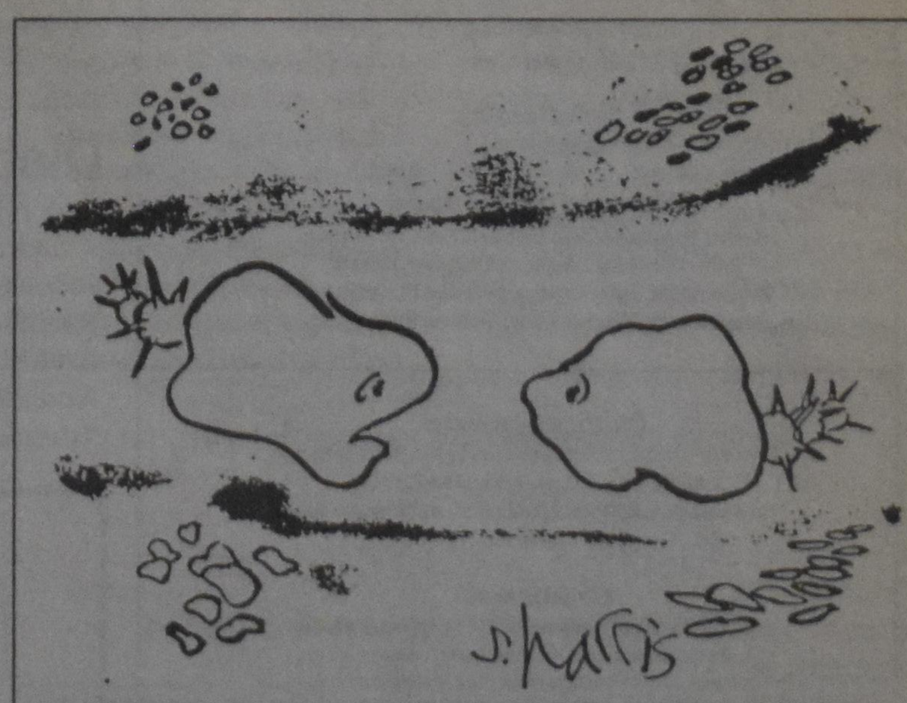

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Letters

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All members must respect a church's mutual covenant

I cannot refrain from reacting to Mr. Jake Kuiken's column "The politics of gerrymandering" (C.C. Jan 18). He reveals what is going on in certain Christian Reformed churches in reaction to Synod 1990's decision to open all church offices to both men and women, and he calls it "gerrymandering."

Whatever your opinion about this matter, to refrain from executing this decision until Synod 1992 changes Article 3 of the Church Order (which makes only men eligible to be elders or ministers) is proper, as is Mr. Kuiken's criticism of what is happening in some churches.

My dictionary says that one definition of [gerrymandering] is "a political scheming for power;" and gerrymandering should never happen in the church of Jesus Christ. If these secular ways of doing things in the churches (I assume that what he has heard about this is correct) then a word of warning has its place.

The Church Order is not something with which we can do according to our good pleasure. We [Christian Reformed] churches have promised to deal with ecclesiastical matters according to what we together have agreed upon. And the Lord teaches us that our yes must be yes. Those who apply it following their own rules sin against the fellowship of believers and against the Lord of the church.

Misuse of authority

A decision of a council that at least a two-thirds majority be required in a congregational vote is not against any Church Order stipulation. However, it *is* against the unstipulated rule that half of the votes plus one or more constitutes a majority. If a council, dealing with a "serious, weighty matter," does not want the outcome of a congregational vote such that it would go against [the council's] intention to serve the well-being of the church, it is its duty to instruct church members about that matter; and it is not bound to have its members vote on the issue.

The secular methods used by some church councils [because they don't want the decision to ordain women to be implemented] is an improper exercising of authority over the Church of Christ. You can never let a minority decide what's right.

Concern is your privilege

To be concerned about a certain decision of a majority assembly is the privilege of any church member. The Church Order stipulates the legal ways to voice one's concern to the assemblies which have authority in Jesus' name. And it is the duty of those assemblies to seriously consider all letters and overtures, and prayerfully decide on those observations or proposals.

Just as it is a sin for any church council to immediately begin nominating women as elder or minister candidates, [so it is a sin to disregard the Church Order from the other side]. A sin should be called a sin and be treated with correction and discipline in the Body of our Lord. Only that guarantees the health of the church.

What do you say to your child if the "family order" has stipulated that dinner is at 6:00 and he or she disregards that by coming in an hour late? I hope that you do not let it go according to the child's good pleasure. Likewise, don't tolerate a self-willed chaos entering into the family of God.

Peter M. Jonker (retired pastor)
Abbotsford, B.C.

Murky meaning didn't muddle message

In C.C.'s February 8 issue there was a very happy story by Bob VanderVennen on the front page, entitled "Native students thrive at Ontario Christian high school." The story contained a delightful "How was that?" line [which needed several readings]. I quote: "All but two of the new students are in Grade 9. Each of the other two are in Grade 10 and Grade 11, respectively."

It's all right, Dr. VanderVennen. The story was something that makes me feel warm towards you, and I think you did an admirable job of writing editorials while Mr. Witvoet was away.

John Elgersma

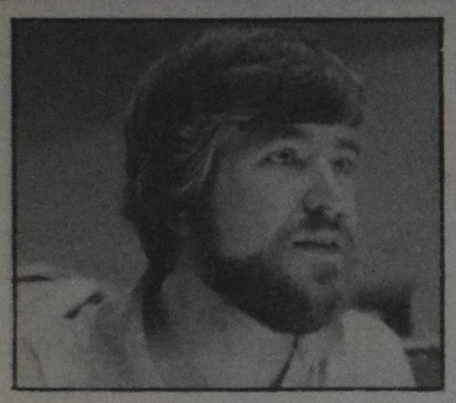
Discovery from 1922

One of our readers sent us the following cartoon by a G. Raemdonck and taken from a 1922 issue of the Dutch periodical *De Notenkraker.* He addressed it to "the man who wrote about Christian porn" (Feb. 15 issue) and to all "Reformed Christians who are ashamed of their bodies: the recreated person/human being," or as the Dutch text has it: "Finally a model moral human being which is completely harmless for good morals." No need for fig leaves anymore!

Editor

Letters

IUST A MOMENT/HERMAN PRAAMSMA



"...it sure sounds like a squirrel to me"
(Unidentified kid in the back row during children's story time in church.)

I wonder sometimes what we can do to retain our sense of wonder, what we can do to remain alive and alert to the beauty and grace that is extended to us in Jesus' Name — especially as we worship on Sundays. It is so easy to hear familiar phrases and to know what will be said even before it is said, and to go mentally to sleep.

I was reminded of that rather forcefully and humourously through a story that supposedly actually happened not too long ago. Before the sermon, the pastor asked the church school kids to come to the front for children's story time. About 25 of them came and sat, as always, in a semi-circle around him. He started out with a big smile and a small riddle: "Children, who of you could tell me: what is it that collects nuts for winter, climbs trees, and has a bushy tail?" First some silence, then a young girl in the back row raised her hand. "Yes?"

"Well," she says, "I know the answer is supposed to be Jesus, but it sure sounds like a squirrel to me...."

No surprises

That is funny, to a certain degree. I can testify to it that on many occasions children have answered virtually any question of mine during story time in virtually the same way. "God," they would say, or "Jesus," when it was just a lowly squirrel that I was after.

You are in church, you see, and in church you don't meet everyday surprises like bushy-tailed creatures or colourful flowers. Put it differently, we can get into a (pardon the expression) "God rut." That's what happens when we confuse boredom with piety, or predictability with orthodoxy. Because you are in church you are supposed to hear certain words and do things a certain way.

Soon it will be Pentecost again, the feast of the Spirit: the day when God revealed that there was no longer a holy place, a holy language or a holy ritual performed by a special sanctified class of priests or Levites; the wonderful day when the Spirit is poured out over all flesh and when we see the doors and windows thrown wide open because the earth is the Lord's — with its squirrels and butterflies and all things which are declared the domain of the Lord of Lords and King of Kings.

May our lives and worship become more and more Spirit filled and playful before the Lord, capable of rejoicing in ever-new and never-stale ways before the One who told us to become like little children. And may the same Spirit keep us from offending our little ones with boredom and predictability.

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

Anti-war stance is 'shameful agitation'

When I read the *Calvinist Contact* of February 8 I was really disappointed with the stand the C.C. and the E.F.C. have taken.

Of course war is always terrible and a lot of blood is spilled, a lot of innocent blood too.

But sometimes war is necessary to stand up for freedom and justice and to quash tyranny and aggression.

What would have happened if the U.S. and the U.N. had done nothing when Saddam Hussein overran Kuwait? Very likely Saudi Arabia would have been the next victim or the State of Israel.

This man had to be stopped and now was the time. He was a deadly menace, and as Christians we should give our full moral and prayer support to the U.S. and the other allied forces, including Canada.

And if Syd Hielema finds it impossible to pray for an allied victory that is very little comfort to our soldiers who risked their lives every day on the front. What can he say to the relatives of those soldiers who come home in body-bags?

Also, I cannot understand why Rev. Arie Van Eek of the Council of Christian Reformed Churches in Canada is siding with the other left-sided ministers and the NDP.

Saddam had five long months to withdraw, but he wanted this war. So what are all those anti-war activists crying about? Peace has no chance as long as this monster remains in power.

Calvinist Contact would do well to refrain from this sort of shameful agitation in the future.

H. Kloosterman
Athens, Ont.

His agenda has been misread

As I wrote to you in October 1988, it would not be prudent for me to discuss on the pages of *Calvinist Contact* the issues you raised in an editorial at that time. The same is true with respect to your recent editorial of March 8, 1991.

I will, however, state what is and has been my agenda in regard to gay-lesbian issues. I am interested in the development of an informed and active ministry for gays and lesbians in the Christian Reformed Church, as called for in its 1973 report. I advocate that the church reopen the discussion of the many different interpretations of the Bible in this matter, as well as of the different views regarding gay or lesbian relationships in the church. I also advocate participation of all sides in the discussion.

I do not want to prejudge the outcome of this discussion and I have not taken any position on it myself. I therefore cannot accept your reading of my agenda or of my attitude toward Scripture.

With this brief statement I intend to end any further discussion on my part in *Calvinist Contact* of what may or may not be my agenda, position, or spirit.

Hendrik Hart
Toronto, Ont.

What is needed most is affirmation

I am a Christian woman, born and raised in the Christian Reformed Church. When I was 19, I fell in love with a woman and, though I spent the next 15 years trying to downplay it or deny it, I now admit that I am a lesbian.

I am still a Christian. Though I am no longer a member of the Christian Reformed Church, I still think of CRC people as my people and still value many CRC insights. My great heartache with the CRC is how many young people, not only lesbians and gays, have turned away or drifted from God because of harsh judgmental attitudes and dogmatic actions.

So last week's editorial disturbs me. I was on that panel at McMaster on Christianity and homosexuality. I am grateful that finally Christians are willing to discuss the unmentionables, where such pain has been suffered. The thing that was needed most after such a meeting was an affirmation of what was positive. Much needed and long overdue dialogue has begun. So much suffering and even suicides have resulted from the church's silence and often not so silent prejudice.

We don't need words of caution against Dr. Hart's acting out of love and concern for gay and lesbian Christians. We need more Christians who care. We need, the church needs, to put out a call for exactly more of what Henk Hart was calling for — the courage and integrity to take a fresh look at our traditional interpretation of a passage, the willingness to listen anew to what the Spirit has to say to the churches in the light and love of Jesus. We need more biblical scholars doing more thorough studies of that passage, testing out the validity of the 10 reasons, only briefly listed that night, for considering a *possible* new interpretation.

When the first Christian Reformed scholar who stands up and cautiously raises the question gets shot down immediately with the implication he is proceeding from a false spirit, that hurts. It hurts me, it hurts many others and it hurts the dialogue we *all* need.

Linda Leenders
Toronto, Ont.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

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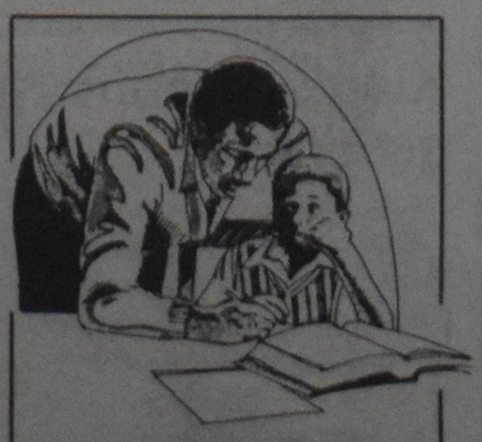

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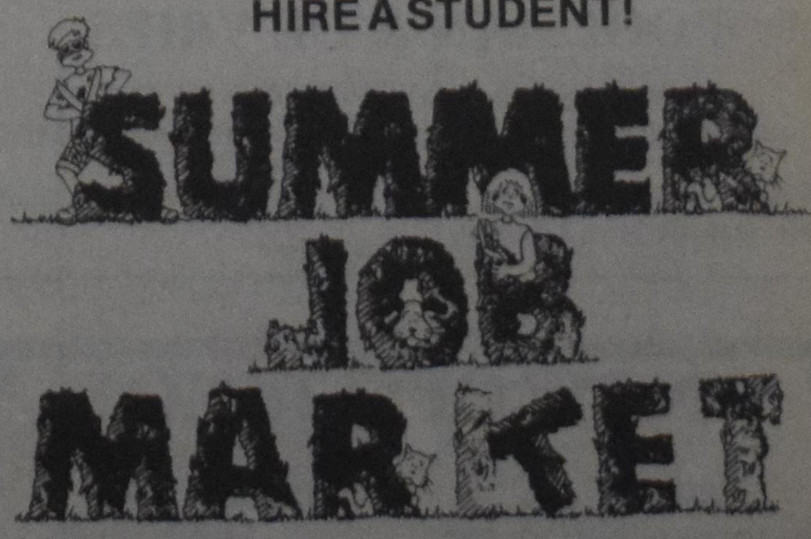


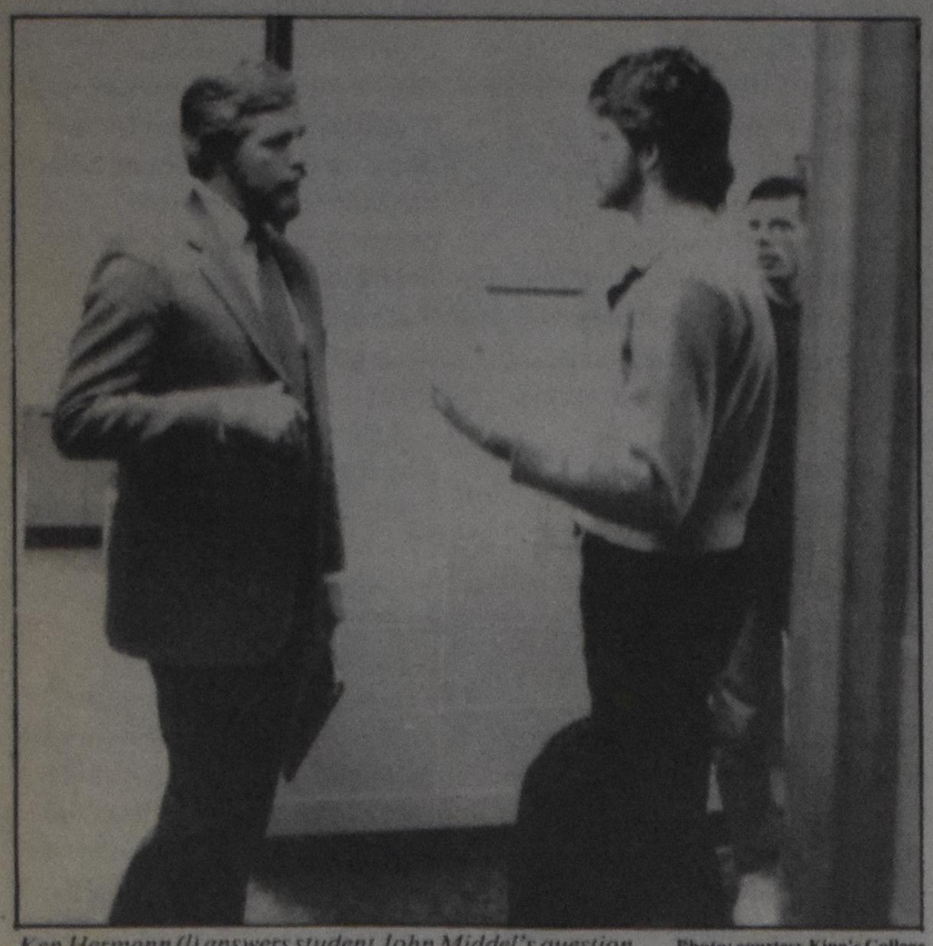
This summer why not hire a student to help you ease your workload and get some extra things done? Beginning March 15, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Church

Marian Van Til, page editor

The King's College hosts 4th interdisciplinary conference



Ken Hermann (l) answers student John Middel's question. Photo: courtesy King's College

EDMONTON — The King's College held its fourth annual all-College conference on interdisciplinary issues, seeking to examine key issues shaping contemporary society at the end of January.

The college welcomed keynote speaker Mr. Ken Hermann, Director of the Radix Christian Studies Program at Kent State University, Kent, Ohio. Hermann has taught credit courses in Christian perspectives and interdisciplinary studies for the past ten years. Speaking on the theme of this year's conference, Mr. Hermann challenged students, faculty and staff with a thought-provoking lecture on the power and influence of the evolutionary metaphor in modern culture.

As a culture we use metaphors to describe the world God has created. In a culture's metaphors we find out about the way we think about life. Metaphors begin as analogies which are then transformed into visions of life. These visions "form a comprehensive framework in which thought can develop," said Hermann. In pressing them to become literal, metaphors become theories.

As an example, Hermann cited the multitude of computer and machine metaphors in present day culture. We "network" and "interface" with our co-workers. Employees are referred to as "human resources." If we examine this metaphor more closely, are humans to be placed in the same category as natural resources, to be cultivated and cared for in the same way? As Christians we must take these metaphors seriously.

Boundaries blurred

Hermann then gave the cultural context of the rise of the metaphor of evolution and how it flowed out of the vacuum of the 18th century worldview, turning to nature for "authoritative revelation." Darwin's theory was not "the" theory of evolution. His views were one of several evolutionary schemes merging in the 19th century which re-inforced existing patterns of thought.

Darwin didn't shatter people's faith. The analogy was made; evolution became the basis for a world-and-life-view used to support different political, philosophical, economic and religious theories: "Life was seen as a continuum which had access to every domain of life. Everything was blurred. There were no boundaries." The analogy had become the vision for interpreting all of reality.

Evolutionary thought was the driving force behind all these theories, but there was no norm. "Evolution has a conflict of authority."

For the Christian, Psalm 104 gives a beautiful vision of Creation. For the Christian there should be no conflict of authorities: "How many are your works, O Lord! In wisdom you made them all; the earth is full of your creatures" (Ps. 104:24).

In addition to Hermann's opening and closing addresses, King's faculty gave seminars on the evolutionary theme in English, theology, education, biology, physics and history.

Liberian evangelicals struggle to cope with national disaster

MONROVIA (WEF) — Leaders of the Association of Evangelicals of Liberia (AEL) and other Liberian church leaders are making heroic efforts to organize a "Liberian Resettlement, Reconciliation, and Reconstruction Consultation" here.

The civil war in Liberia that began in December of 1989 has killed at least 10,000 people and caused more than 500,000 to flee into the bordering nations of Sierra Leone, Guinea, and Cote d'Ivoire (Ivory Coast), plus Ghana. Crops were destroyed during the war and famine is widespread. But because the world's attention has been fixed on the Persian Gulf crisis, international response to the plight has been relatively meagre.

The "Triple R" (Resettlement, Reconciliation, and Reconstruction) consultation would be co-sponsored by the AEL and the Relief and Develop-Commission of the Association of Evangelicals of Africa and Madagascar (AEAM).

This AEAM commission has exerted its efforts to co-ordinate evangelical assistance to those in refugee camps along Liberia's borders and is planning to set up a coordination office in Cote d'Ivoire to function over the next six-to-twelve months.

It has produced a research report on the situation of the Liberian refugees. Data was collected from the Evangelical Fellowship of Sierra Leone and TEAR Fund Holland for Sierra Leone, from the Evangelical Missionary Alliance of Switzerland and the Christian and Missionary Alliance for Guinea, and from World Relief and WEC International for Cote d'Ivoire. This has already been distributed to evangelical relief and development agencies around the world and is available to others on request.

Spearheaded by the Dutch

Otto de Bruijne of the Netherlands, who has spearheaded the co-ordination work for AEAM, commended the work of these groups. He also referred to the co-ordination work done by the Evangelical Protestant Church of Guinea, the national grouping of evangelical denominations and mission agencies there, and by the Assemblies of God among refugees in Accra, Ghana.

De Bruijne noted in January that initial aid has been provided by the following members of the World Evangelical Fellowship's affiliate organization, the Interchurch Relief and Development Alliance (IRDA): TEAR Fund Australia ($11,2500 U.S.), TEAR Fund Holland ($35,000 U.S.), TEAR Fund U.K. (L35,000), and World Relief USA ($13,000). But he said that continuing support for the relief programs in the three border countries is urgently needed.

He made a strong plea for prayer for the evangelical churches and missions — for unity and co-operation so that their efforts will be fruitful, and for the ability to present the love and care of Jesus Christ and that many refugees will find salvation through faith in him.

Church-run school closed after two die of measles

PHILADELPHIA, Penn. (EP) — The city of Philadephia has closed a church-run school after a fatal outbreak of measles. Two girls died of the disease at the school, which is run by a group that rejects traditional medical care on religious grounds.

The school, which is run by the Faith Tabernacle Congregation, was shut down last month by the city's health department. After health officials telephoned more than two-thirds of the 72 families with children at the school, they found 90 suspected cases of measles, according to the *Philadelphia Enquirer*.

Health officials fear that the highly contagious disease may have spread to preschool children in the homes of students from the school. The city is considering going to court to force families to get medical care for their sick children.

Neither of the girls who died was immunized against measles. State law requires immunization before children enter school, but allows exceptions for religious or medical reasons.

King's Faculty member cited by Alberta government

EDMONTON — Antonio Peruch, sessional lecturer in French and classical accordian at The King's College, recently received the "Heritage Language Development Award" given by the Alberta government's Department of Culture and Multiculturalism.

The award is given in recognition of the voluntary leadership Peruch has provided in developing heritage language instruction both at The King's College and in the general community as part of the Heritage Language Program.

In addition to his work in language development, Mr. Peruch is one of a few instructors in North America who can teach in the specialized field of classical accordian. In 1990 he was granted a special award by the City of Edmonton and premiered a work by Violet Archer in Italy.

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Video review

Marian Van Til

Cinema Paradiso

Stars Antonella Attili, Enzo Cannavalle, Isa Danieli, Leo Gulotta, Marco Leonardi
Directed by Guiseppe Tornatore

Cinema Paradiso, now available on video, won the Best Foreign Film Oscar last year (its strongest competition being the French Canadian film *Jesus of Montreal*, reviewed in C.C. Dec. 15, 1989). In Italian with English subtitles (a dubbed version is available), the film examines a tiny microcosm of human life: an isolated, rural Italian village immediately after World War Two.

But the film's view is universal. Despite its seemingly esoteric setting, it makes audiences, wherever they are, whatever their language, say (possibly to their surprise), "I know that feeling" or "I know people like that."

This is the kind of film that gets off to a casual start but becomes increasingly more involving and thought-provoking. (It also records an earthiness which is quite natural to these Italian "peasants" but which may disturb or embarrass some North American Christians.)

The focal point of the little town of Giancaldo — and its only source of entertainment — is the movie theatre, which is purposefully and ironically called the *Cinema Paradiso* (Paradise Cinema). In this post-War, partially bombed environment, amidst low wages, near-hunger, and high unemployment and its consequent idleness and social disruptions, the cinema allows people to recreate the world, escaping from the hardship of the real one.

This was a time and place when audiences got totally and vocally involved in what they saw on screen. They holler comments to the screen and to each other, they move about, eat and drink, and even go in and out. Some watch the movie, some just come to socialize.

Cinema becomes life

The cinema becomes a community centre in which the characters, foibles, and sometimes skewed behaviour of the townspeople shows itself. The cinema has usurped the church's role in people's lives. The whole town is Catholic, yet these are very secular people. They follow the rituals, but their everyday lives are little touched by faith or the church.

No one thinks it odd, though, that the priest should preside over the cinema, deciding when movies should be shown and acting as a one-man censor board, excising all kissing scenes. (He even blesses the new theatre with holy water after the old one burns down.)

Against that setting we see one boy, Salvatore, grow up. Or rather, we look back on his growing up from Salvatore's vantage point as an adult. His father was killed in Russia during the war and he is befriended by Alfredo, the theatre projectionist. Over the years, the two become dear friends. To Alfredo's chagrin, Salvatore becomes captivated by the cinema, and its romantic and unrealistic view of reality influences his perception of the world. As the loose threads of *Cinema Paradiso* are pulled together we come to understand what made Salvatore who and what he is.

Cinema Paradiso is not the kind of fast-action, blaring-soundtrack entertainment to which North American audiences are accustomed, and it may take a little time to "get into" this very European film. But if one allows that to happen, it is both comedic and poignant while offering a lot to think about.

small talk

Alice Los

Enjoying the retired life

If I ever thought there were a few perks to be enjoyed as a minister's wife, I now find that being the spouse of a retired pastor has its own rewards!

For one thing I have exchanged my glass house for one of solid brick and siding, and I relish the privacy this affords me.

For another, as I come to church on Sunday morning now, the bulletin is full of newsy items I knew nothing of beforehand. I am introduced for the first time to the sermon's text and scope and I'm a more relaxed listener. And when my husband is invited as a guest preacher here or there I often tag along; that's how I have met many fine people. It's a good experience to worship with different brothers and sisters from time to time, and these past few years my husband and I have enjoyed great after-the-service-hospitality in many a home.

Because of our own age bracket I suppose, we've visited mostly with the senior set and we've listened to wonderful tales of Christian pilgrimage. There is a wealth of evidence of God's grace and guidance in the experience of first-generation immigrants. And so, in my imagination I've seen the young hired-hand fresh from his native Friesland head home from the barn long after dark, bone-weary but still whistling a Dutch psalm just as his wife described it to me these many years later.

I've felt a kinship in five-minutes-flat as I compared notes about first- and second-generation offspring over a cup of fragrant coffee with another grandma and sister in the Lord.

I've discovered gifts of wisdom and wit and gifts of wonderful creativity. There are woodworkers, craftspeople, great cooks, collectors and artists among God's older people. There are those who know their Bible intimately and who have insight into the creeds. There are widows and widowers, desperately lonely at times, yet grateful for what they once knew, and having a wonderful capacity to stress the positive angles of their decimated lives.

Many of all these people are getting on in years. They have gone through the "Valley of Baca" and made it a place of springs more than once (Ps. 84). They have ventured together to build churches and Christian schools and colleges. Some are perhaps a bit rigid in their convictions. Some may dwell on the past with too much nostalgia; but then, there *was* much beauty and joy in those years and it's good to remember God's gifts!

And those among them whom I have known through the years or just met recently have made my life so much richer. Yes, it's a rewarding place to be where I am now, at my age and from this vantage point in the church.

Alice Los is a free-lance writer and almost-senior citizen who lives in Inkerman, Ont.

Gallery's catalogue wins prestigious book award

OTTAWA (NGC) — *Lisette Model*, the National Gallery of Canada's catalogue for the first major retrospective exhibition of the work of this twentieth century photographer, has won the prestigious twelfth annual George Wittenborn Memorial Book Award.

Written by Ann Thomas, an assistant curator, the 364-page catalogue contains 325 duotone photographs and extensive extracts from the Model archives. The archives were recently donated to the gallery by Joseph Blum, the executor of the Model estate, in recognition of the excellent quality of the catalogue and exhibition.

Lisette Model is available in both English and French editions, and is a best-seller for the gallery. The exhibition will be on view in New York, at the International Center of Photography from February 7 to March 24, 1991, and will go on to the San Francisco Museum of Art from April 18 to June 9, 1991, the Vancouver Art Gallery from August 10 to Oct. 14, 1991, and the Museum Ludwig in Cologne, Germany, from mid-February to mid-April, 1992.

Judged on the basis of significant content, scholarly apparatus, and design and presented to only five outstanding art books published in North America each year, the award for 1990 also goes to Abbeville Press for *Art Across America: Two Centuries of Regional Painting* by William H. Gerdts; Bedford Arts, Publishers/The Corcoran Gallery of Arts for *Facing History: The Black Image in American Art 1710-1940* by Guy C. McElroy, with an essay by Henry Louis Gates, Jr.; Graphics Press for *Envisioning Information* by Edward R. Tufte; and Yale University Press for *Greek Sculpture* by Andrew Stewart.

The Wittenborn Awards will be presented on March 10, 1991, at the annual conference of the Art Libraries Society of North America at the Nelson-Atkins Museum of Art, Kansas City. Murray Waddington, the National Gallery's recently-appointed Chief Librarian, will accept the award for the Publications Division.

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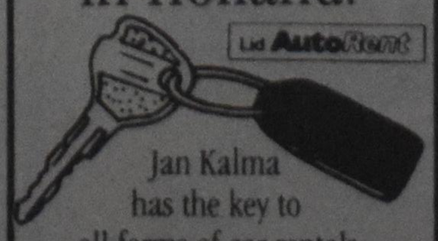

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Education news

Calvin board clears Van Till

Robert VanderVennen

TORONTO — Professor Howard Van Till has accepted the theological teaching of the Christian Reformed Church as it applies to his teaching at Calvin College, in Grand Rapids, Mich., and on that basis the Calvin board of trustees expressed its confidence in him, the board acknowledges.

Van Till's book *The Fourth Day* has drawn considerable criticism for showing his perceived openness to evolutionary interpretations of science and dismissal of a literal understanding of the events of the six days of creation. The college is owned and supervised by the Christian Reformed Church and requires all faculty members to agree with the doctrinal standards of the denomination.

The college board received a 22-page report from a special committee it set up three years ago to investigate the beliefs of Van Till and two of his colleagues, who were cleared earlier. The report consists of three parts and ends with 15 conclusions, all of which were accepted by the board.

The first part of the report deals with what the church expects of those who are required to sign its "form of subscription," the statement expressing agreement with the creeds of the church. The second part states what the church teaches about the written Word of God. The third part states what the church teaches about "our first parents." Van Till agrees with the conclusions that summarize each section.

Concurs with the church

The report was accepted by the 50-member board as settling the matter. It has been mailed to each CRC congregation for their information. Members of the board are not appointed by the college but by the "classes" of the church throughout Canada and the United States.

The committee says that it "finds no hint that the Church has thought anything other than that the Adam and Eve of Genesis are the two original parents of the human race." Van Till says that he wants "to teach only that which I believe is consistent with the Word of God and to teach nothing that is contrary to the doctrinal positions adopted by the Christian Reformed Church."

The committee recommends that Van Till "listen as the Church through its synods speaks on the relationship of faith and science generally and on the matters of primeval history and vehicle packaging particularly." It also asks him "to continue his personal reflections, his research, and the testing of new insights."

The committee met several times with Van Till but its report does not so much examine his published ideas as it does the church's teaching by which his work is to be judged for its theological orthodoxy.

The special committee consisted of three pastors in western Michigan plus a physician from Strathroy, Ontario, Dr. Nick Buma. A fourth Michigan pastor (Rev. Henry Van Wyk) resigned from the committee earlier this year.

The report's adoption by the board was nearly unanimous. Two American pastors "recorded their negative votes." The report now goes to the church's synod, meeting in June in Iowa. It will be considered along with a report from a synodical committee looking into the relation of the Bible to science.

Calvin College and Seminary boards to separate

Robert VanderVennen

TORONTO — At its recent meeting, the board of Calvin College and Seminary decided to split into two separate boards. Two new corporations will be formed, one for the college and one for the seminary. This is consistent with moves toward structural change approved at the 1990 synod of the Christian Reformed Church, the owner and supervisor of both schools.

Under the new system, both boards will report independently to the church's annual synod. Each board will have 16 members, formed from the present board membership after the retirement of members whose terms expire in 1991.

In separate action the board approved the appointment of a committee to "review the mechanism by which Calvin College maintains the confessional integrity of its teaching and scholarship." This was done with an eye to changing governance structures so that it may have policies which will "serve the Board towards its goal of maintaining continued confessional integrity within all aspects of the College."

The board also terminated the Master of Arts in Christian Studies program by deciding not to accept new students into the program.

Given that its denomination is moving towards accepting women as ministers, the board said it will continue to admit women students to the seminary's Master of Divinity program. At present it will provide opportunities for these women to preach in non-Christian Reformed churches but not in Christian Reformed churches. Their sermons will be evaluated and credited as part of the standard M.Div. program.

Calvin College tuition was increased to $8,100 per year, a 10 per cent increase, from which there are various deductions for Christian Reformed church members.

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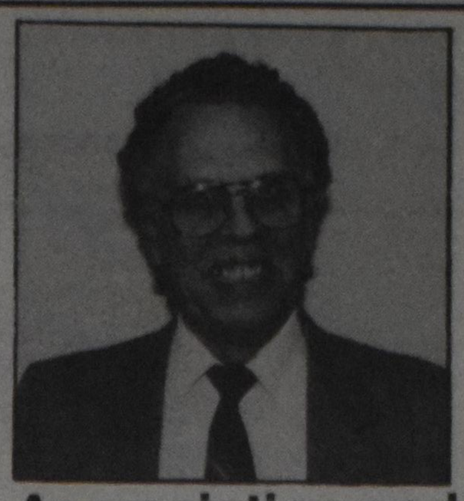

In and around the workplace

Ed Vanderkloet

Appreciation and remuneration in the church

Last month I wrote that we Christians have a hard time shaking off strange notions that work for the church is serving the Lord and that, therefore, remuneration isn't so important.

Lest I be misunderstood on this point, I hasten to add that exactly because the church is a faith community (and not an economic undertaking) the element of volunteer work is much more strongly present in church work than elsewhere. Many deacons and elders, for example, spend a lot of time in church work, yet they are not paid. The same applies to many other activities in and around the church: bulletin editors, Sunday school teachers, all the committees, the organist, choir director, etc. Church people are notoriously ungrateful beings; they rarely appreciate, let alone express appreciation for all the work done in the church on their behalf.

Should we pay these faithful contributors to the well-being of the church? That's a very good question.

Last year at a congregational meeting of the church to which I belong, the church council had put $7,500 on the budget to pay for a part-time assistant, a person who would help the pastor with a host of administrative and co-ordinating functions for which he himself did not have the time. The proposal carried quite easily, but not before a couple of church members had voiced their reservations about paying for work that they thought should be done voluntarily. The argument was defused when someone pointed to the caretaker who also spends many hours in the church and who certainly gets paid for his work. If *he* gets paid, why not a part-time coordinator?

I completely agree that we must be very careful quantifying all church work in terms of dollars and cents. The element of voluntarism should be a hallmark of church work. (We could also use more of it in the rest of society.) Nevertheless, why should we not reward those people who devote so much of their time to church activities? Surely, that does not degrade church work to something you do only for money, does it?

If we pay the caretaker (and in my opinion many are shamefully underpaid), why not set aside a few thousand dollars per year on the budget for others who year in, year out, freely give substantial amounts of their time and talents to the work of the church? — if only as a small token of our appreciation. (I would like to exclude officebearers because they are elected for pre-determined, limited terms.)

Wrong question

The argument has frequently been raised that the organist should have a paid job in the church. After all, he or she has studied many years and the work is of a highly specialized nature. It is very difficult to come up with an answer that will satisfy everyone. It seems to me that that question (must we pay the organist or not?) is the wrong question. First of all, the size of the congregation makes a lot of difference. Secondly, there is a major distinction between churches in which the music aspect (with large choirs and several instruments) plays a major role in the liturgy and those in which this element is relatively minor. Obviously, an organist who is also choir director must spend a substantial part of her or his time in the church and as such ought to be paid accordingly.

In most churches of the Reformed persuasion (at least in Canada) there are no official choirs. Although I believe that the musical aspect of the liturgy is very important, the services of the organist needed by most churches are restricted to perhaps five or six hours per week. In other words, about the same time spent by the bulletin editor. Naturally, one cannot expect the church to pay such people a full-time salary.

As to showing our appreciation, in many churches (including the one to which I belong) it is a custom that one of the elders officially thanks the pastor on new Year's Day and wishes him God's blessing for the new year. Maybe showing such gratitude should be extended to all members who contributed so much to the work and well-being of the church.

Ed Vanderkloet is a national representative for the Christian Labour Association of Canada (CLAC).

Education Issue 1991

Editorial

Will the next generation choose Christian day schools?

Some people heard that I was going to do a survey of "young adults" (ages 25 to 35) in the Christian Reformed community and that I was going to ask them to tell me about their experiences in the Christian school. They expected me to come back with a lot of horror stories. Well, the impressions I gained are printed on the centre pages of this our special Education Issue. There are a few horror stories, to be sure, but not as many as some may have expected.

In fact, I did not find that the Christian schools came out looking all that badly. There are many young adults out there in the CR community who have gone through the system and who have come out with mostly positive feelings about Christian schools. The good news is that there is generally a lot of respect for Christian school teachers, who stand in front of classrooms day after day trying to implement what sometimes must seem like an impossible task. It confirms my suspicion that these men and women are by and large a pretty dedicated lot.

Too much is assumed

The young adults would not be Reformed, of course, if they did not have any critical remarks to make when it comes to Christian schools. One basic Reformed tenet is that our best efforts are but the smallest beginning of faithfulness. Whether we can admit to that when someone points us to specifics is another matter.

So what do we do when we are told by the generation that has passed through the Christian school system that too much is assumed about people's faith and that it is "not cool" to talk about one's faith in a personal way. Where does that feeling of "not cool" come from? It's too simple to blame the students themselves for this. They are bringing to the school a collective expression of what lives in our homes and in our churches. There is much lack of comfort in talking about personal faith in our tradition. We can talk about "the faith" a lot more easily than we can talk about "my faith."

The impression I got from hearing them is that the Christian school is very dependent on what happens or does not happen in the home and in the church. So in order to expect change from the school, we must be prepared to accept change in the churches and in the homes. By homes, we mean to include the informal relationships between members of a family and between families as well. The school can and must play its own leading role, of course. But it is powerless when the other areas do not move along with it. Fortunately, we do see movement in all areas today.

Answers without questions

The question of openness in the Christian school came up a number of times. Many young adults felt that the Christian school does not always face the reality of our society and that even things happening within the Christian community or the school itself are covered up. There is a tendency among us to think that problems will go away when you ignore them. Or perhaps we think that kids are better served by not knowing about them. But in today's society, where kids often know more about drugs and alcoholism than their parents do, such caution seems almost funny.

One must keep in mind different levels of maturity, of course. But by and large, we would do our children a favour if we were more frank about the things that trouble our community and our society. It is, indeed, somewhat of an accusation to hear a young man in Calgary who grew up in Toronto say, "The answers were always there in the Christian school, but it was not until Grade 13 [in the public school] that I learned what the questions were."

We should never teach answers without questions. And questions are not real until students hear them asked by people who live those questions or until they read about them in contemporary literature. The Christian school must open its windows to what lives in our contemporary society. This requires an atmosphere of trust between boards, staff and students, so that teachers may explore without immediately being suspected and students may freely express doubt. There ought to be no reward for "right thinking."

The cultural task

Not too many participants raised the matter of a cultural vision for the Christian school. That, I thought, was regrettable. Most were concerned about "quality of education," and one got the impression that that meant an education that opened up plenty of doors to career opportunities. Without minimizing such a legitimate concern, one might have hoped for a little more concern for a Reformed perspective or "the cultural mandate" that someone like myself waxed enthusiastic about in the hoary past when I was a teacher.

Reformed Christians have always had very strong convictions about the fact that a Christian school was based as much on the creational mandate of Genesis 1:28 as it was on the missionary mandate of Matthew 28:18-20. We must tell our children about Jesus, but most of the time we must be engaged in exploring the world that the Father of Jesus made. This cultural mandate includes a serious study of all disciplines in the light of God's directing Word but in the context of surrounding cultures. We must shed all vestiges of "Christ-against-culture" attitudes, to borrow a phrase from Richard Niebuhr, so that the original mandate given to Adam and Eve, to which unbelievers also make a contribution, is again honoured.

Weighing the concerns

One final comment in response to what the young adults have been saying to me as they contemplated whether or not to send their own children to the Christian school. Your concern for quality education and for interaction with our society is testimony to a respect for the cultural mandate. But I would place before you a challenge. Sometimes it seems that you are called to make a choice between concerns having to do with creational structure (expressed in your desire for "high level education" and "topnotch teachers") and religious direction (expressed in your concern for spiritual guidance and Christian worldview). That is unfortunate. One should not have to make such a choice.

But considering the evil times we live in, and the biblical injunction that "the fear of the Lord is the beginning of knowledge," might I ask you to put most of the weight in your deliberations on the religious direction of the school? I know this sounds like a dualistic request. It is not meant to be. But think of 1 Corinthians 1:27, where the Apostle Paul reminds his readers that God chooses the foolish things of the world to shame the wise." The Christian community, with its institutions, foolish and weak as it often is, is still the best thing this world under God has to offer.

BW

Education Education

When textbooks and school goals clash

Jim Vreugdenhil

Recently a group of unhappy parents wrote: "*New Age symbols are used throughout the reading series used in our schools. Is it the intent to desensitize the students to the menace of the New Age Movement? Poems, stories, activities, and illustrations of Ying-Yang, Eastern mystical experiences, demons, unicorns, rainbows, bridging one mind to another, preoccupation with magic, reincarnation or "rebirthing," all teach our children to discover their own godhead. Satan, as the father of the New Age Movement, uses the macabre illustrations, the twisted imagery, and the insidious content in an effort to claim the minds and hearts of our students as his own.*"

These sentiments, echoed in a number of recent communications to the Ontario Alliance of Christian Schools (OACS), condemn the use of recommended reading series because of the influences of New Age teachings. In some communities, classroom novels, library books and reading series are subjected to careful scrutiny and analysis and are judged mainly according to one criteria: the presence of the demonic teaching of the New Age movement.

Within the context of the Ontario Christian schools, textbooks continue to be part of the framework of our classroom teaching and learning activities. Textbooks help to define the instructional programs in our schools. Teachers use textbooks and workbooks as sources of information as well as topical guides for implementing a school program. Although teachers do not solely depend on text- and workbooks, nevertheless they are used as important tools in the teaching and learning process.

Textbook bias

We know that textbooks are not neutral. They are one of the vehicles by which cultural values are transmitted to students. All textbooks (mathematics, science, history, health, reading) reflect a set of values and commitments which the authors believe to be important for students and for society. Texts do portray a vision of life and espouse a set of values — a bias of what the authors deem to be the significant values of our culture. Textbooks and workbooks, the teacher's tools in the classroom, are one of the means by which our students are inducted into the culture of the 1990s.

Just as all textbooks do, so also the reading series in our classrooms portray a culture and its ideals to our students. The reading series used in our classrooms contain themes and values about how families live and interact, the use of modern technology, what it means to be Canadian, the value of work and scientific progress, how children experience their world, and many more. And yes, there is an abundance of legend, myth, fairy-tale, stories of ghost and witchcraft, and a preoccupation with magic and Halloween.

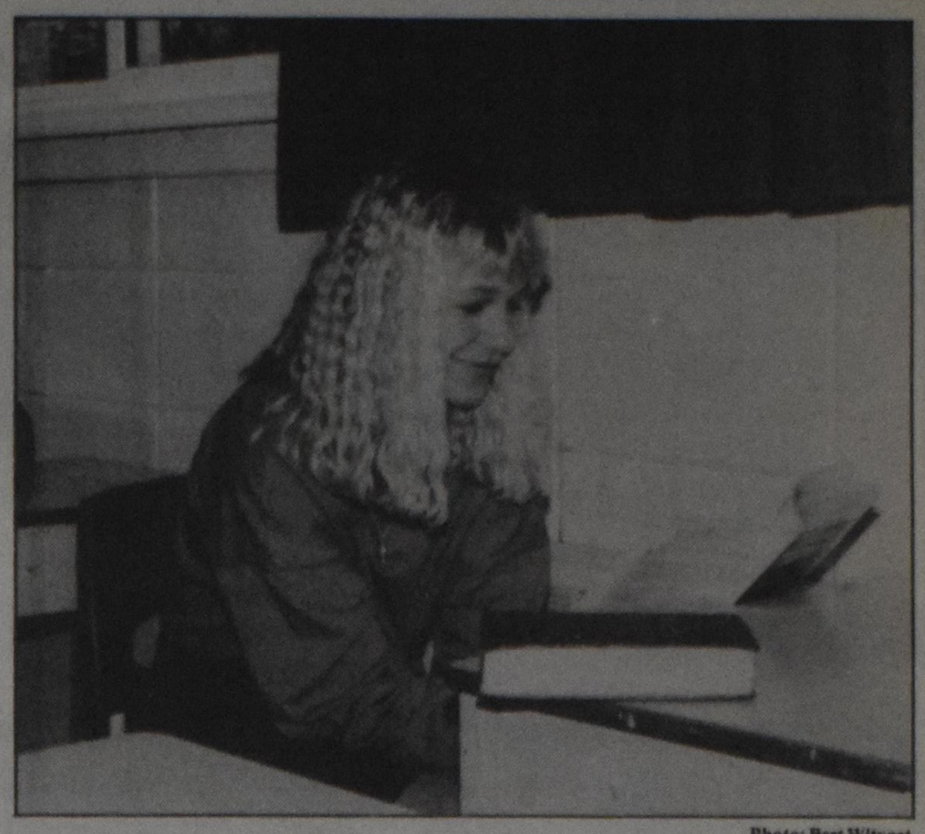

Photo: Bert Witvoet

"Is there a real conspiracy of the New Age movement?"

New Age Influences

At some levels of the reading series used in our classrooms there is a significant presence of magic and make-believe stories. Some series portray witches and demons, ghosts and many supernatural events. Some people believe that there is a conspiracy to teach students the teachings and beliefs of the New Age movement through these stories, poems and pictures.

As one of the Christian schools wrote to OACS, "It is our opinion that the *Impressions* series seeks to undermine our God's divinity and replace it with New Age ideas, including paganism and human divinity." A number of the Ontario Christian schools have been strongly influenced by *Citizen,* a publication of Focus on the Family organization based in California. *Citizen* charges that the *Impressions* series is a well-orchestrated attempt by its authors to inculcate New Age beliefs and values in the children.

Similarly, other series and/or writers have been charged with sharing New Age influences. C.S. Lewis has been condemned by some for supposed use of New Age symbols in his allegories. Madeleine L'Engle has also been attacked by some for what they see as favouring the teachings of the New Age movement in some of her novels.

However, do such hunts for "New Age witches" do anything to build up our Christian school movement? In finding a New Age apparition behind every bush and tree, and in trying to find in every Christian author a shadow of New Age thought, we are not building up the Christian community in its artistic expression. Even throwing out the *Impressions* series does not really help our Christian schools if we replace it with another secular series. Are the alternatives any closer to supporting or implementing our Christian school goals?

Is there a real conspiracy of the New Age movement to invade children's literature, or is the preoccupation with the occult, the witches and the demons just a reflection of what adults (authors) think children need or want based on the Saturday morning cartoons of the early 1980s? Concern about New Age thought is indeed needed. However, our Christian schools should not go overboard with their concern over one issue. It is easy to jump on an overt, easily-recognizable, single-issue bandwagon. The problem is far greater. Many (most) of our textbooks are written by authors and published by companies that do not reflect the Christian world-and-life-view we want to uphold in our Christian schools. Many textbook authors endorse the humanistic view of a self-sufficient individual. They emphasize a self-reliant, self-actualized individual who controls his or her own life. They point to self-fulfilment through individual effort and drive. At the same time they do not truthfully display real community living or the difficulty of making moral decisions based on biblical directions. They do not deal with such themes as justice, forgiveness, and values that shape our culture.

The real problem with our current reading series is not that they are so New Age filled, but that they are so anti-Christian; they do not reinforce the goals of our Christian schools. All secular series are characterized by the same humanistic, human-glorifying values and goals, goals that run contrary to the purposes of our Christian schools.

Dealing properly with disagreements

When conflicts arise within a Christian school community over issues such as the suitability of a text or the New Age influence in a series, it is of

Continued on page 14...

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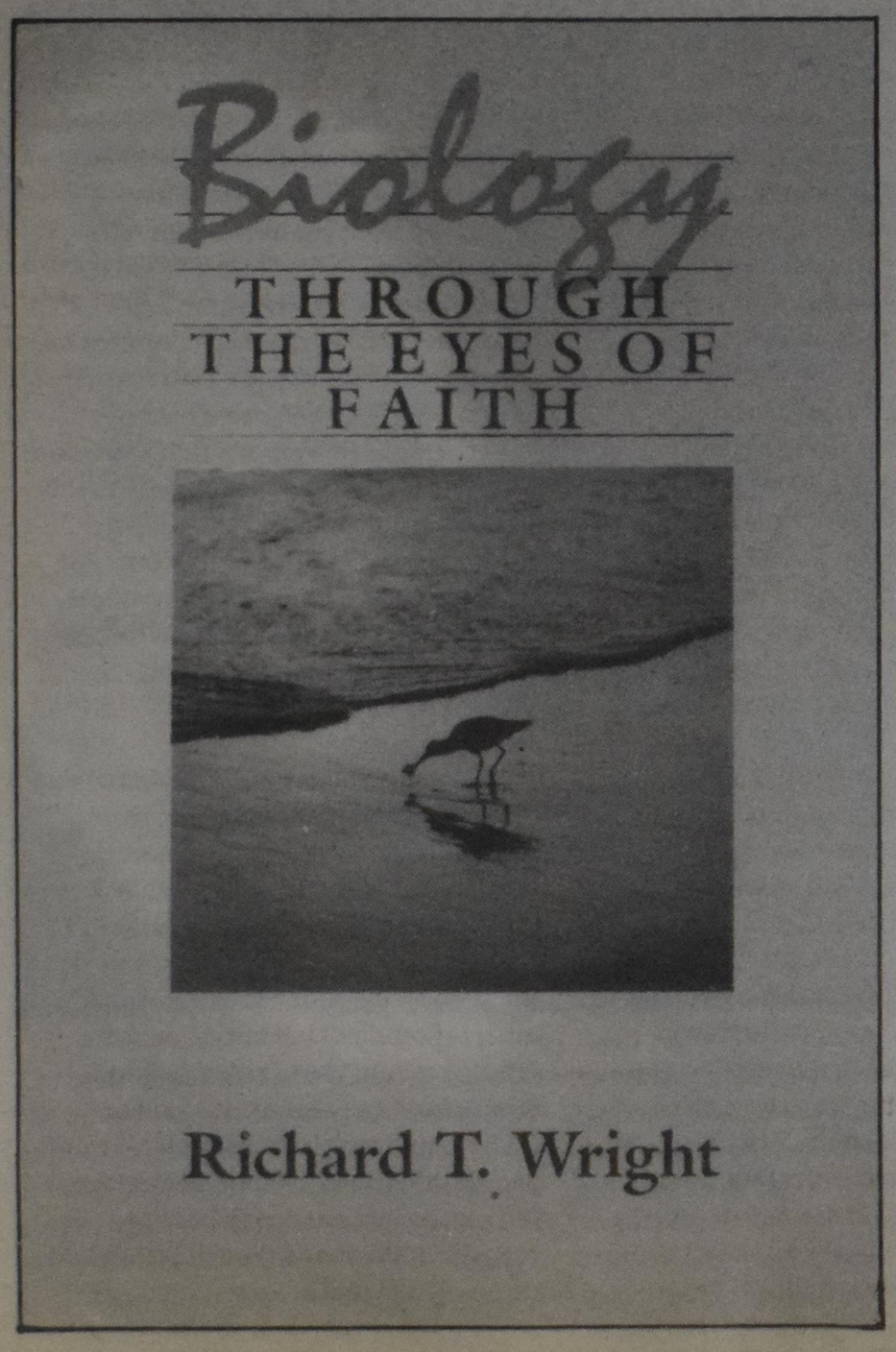
Christian education in a war of worldviews



Robert VanderVennen

on. I don't mean this tussle in the Arabian gulf. I mean that there is always a war going on — different worldviews pulling at us demanding that we accept their vision.

For decades Canadians in public elementary schools have painted a Christian face over their study of the world. In the past 12 months that face has been washed off by the courts. No longer may these schools begin the way with the Lord's Prayer, nor may students learn the basics of Christianity in the classroom.

Canada's public high schools, colleges and universities have been more open about having rejected the Christian worldview. Now in schools from pre-kindergarten through the Ph.D. degree, Canadian Calvinists are being joined more and more by other Protestant Christians in efforts to teach and learn about the world as seen through Christian eyes.

Where do we find our bearings amid the conflicting call of worldviews? Or more particularly, how do we offer distinctive Christian teaching when so much of what our teachers learn comes from the dominant secular worldview that ignores God?

New books come out that call us to reflection. Consider whether these new books will keep us from sliding into secular patterns of thought.

President Arthur J. De Jong of Whitworth College offers *Reclaiming a Mission: New Direction for the Church-Related College* (Eerdmans, colleges have especially used liberal arts education to help students see things whole. Secular universities, by contrast, offer specialized professional education which trains people admirably for high-tech work but which tears apart the one great fabric of God's world.

De Jong charts how the 19th-century Christian colleges, with their Christian worldview, gave way to the secularized colleges preparing students for high-powered professional study. Is that like Christian high schools, formerly staffed by teachers with just a bachelor's degree, which now have teachers with a secular master's degree helping students prepare for the best universities?

Integration of faith and learning is one of De Jong's emphases. He says that the shift from the Cartesian-Newtonian paradigm of the universe as a reductionistic machine to post-modern science will help Christian colleges stimulate the growth of all aspects of their students' lives.

New books give Christian worldview

Helping De Jong and others carry Christian vision to the classroom is a new series of books published by Harper and Row through the work of the Christian College Coalition. These books are written by Christian specialists in academic fields to be used as supplementary reading by students taking college courses in subjects like biology, history, literature and psychology. Their aim is to help students see a Christian worldview in these studies instead of the secular worldview in which most of their textbooks are written.

Richard T. Wright of Gordon College masterfully addresses fundamental issues in his book *Biology through the eyes of faith*. More fundamental than ethics and morality is Christian insight into academics, says Wright. He stresses the importance of a Christian worldview, using Christian ideas like creation, cosmos, providence and integrity to show the meaning of the biological sciences.

As do other writers in the series, Wright points out that the very words that are used are loaded with religious meaning that express what we see. Don't use *nature* but use *cosmos,* like the Bible does, he says. "Covenant relationship is the meaning behind the Christian claim that God sustains his world," he adds. The watershed question in biology is whether we say there is a creator or not. If we say "yes" to that question, then there is responsibly, he says. These are the ingredients of thinking as Christians about biology.

We may move from biology to history and ask ourselves whether the Christian faith "throws light on history" as a hard nut of secular knowledge standing out there. Do biology and history and all the other academic subjects just exist in secular ignorance of Christ? Christian scholars should not want to "integrate" secular learning with the Gospel, but transform it from the bottom up. We can't just put God into a secular model. All the same there is much secular learning that Christians must come to terms with.

"Christianity, as personal faith and worldview, has something to day to and about Western civilization," says Calvin College's Ronald Wells in his book *History through the eyes of faith*. He says that the Enlightenment took the rationalism of Descartes and Newton and made it a worldview in the social sciences and humanities. History needs to take note of principalities and powers. History needs to mark the movements of the spirits ofthe ages. After all, religion is life, not merely an aspect of life.

Literature is rooted in creation

The reading of literature must be rooted in creation, which is what gives writing its beauty and underlying order. That's a marvellous statement, I think, found in the book *Literature through the eyes of faith,* written by Susan V. Gallagher and Roger Lundin. Creation and redemption inform their description of literature as "a vital means we have of responding to the orderly beauty and grace of God in his world and to the disorder that our sin has brought into that world."

The study of ourselves, rather than looking outside of ourselves, is the subject of *Psychology through the eyes of faith* by David G. Myers and Malcolm A. Jeeves. They survey the subdisciplines of psychology and show how the Christian worldview illuminates them all. They examine biblical images of human nature. They accent that this book is for people who want wholeness in their lives.

This series of books, written for college students, can be read with profit by high school teachers and principals, and by parents and members of education committees of Christian schools.

Fortunately there are also books which directly address Christian teaching at the elementary and secondary levels of education. There is also much development of Christian learning materials for the grades K-12 for which we may be thankful.

We are a Christian counterculture. We live in an educational environment which ignores God, and with that ignores creation, providence, sinfulness and so much else that gives texture and truth to learning. How do we look at the edifices of learning which have been built by non-Christian worldviews?

These new books, and others along with them, help give us direction. We need to think about what we are thinking about, and our classroom teachers need the help of Christian colleges and universities reaching all the way to the doctor's degree. Theory is important if our actions are to be important in the service of Christ.

Canadian Calvinists are becoming more and more acculturated to the secular scene around us. New alliances are being formed with other Christians. These books can help us keep a clear vision, develop a Christian worldview that can bring wholeness and shalom.

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HERE!

Young adults speak out on the Christian school

Bert Witvoet

"You make a promise at baptism to do everything in your power to raise them in the fear of the Lord." (a young mother from Bowmanville)

During the months of December, 1990, and January, 1991, I met with several small groups of young adults between the ages of 25 to 35 in fourteen localities in Ontario, Alberta and British Columbia, and I have the results of another group in Nova Scotia that met with a member of the Calvinist Contact editorial board. The average size of each group was ten members. Altogether some 150 people sat down and responded to a dozen questions I had prepared for them. One of those questions asked them to relate their experience in the Christian school or in the public school and to say what, according to them, is the importance of Christian education. The age group of 25 to 35 started grade 1 between 1960 and 1970 and normally finished grade 12 between 1973 and 1983. All participants are members of the Christian Reformed Church.

Most of the participants had attended Christian school at one point in their life, although not necessarily in the town where they now reside. So, if someone from Bowmanville talks about his or her experience in the Christian school, one cannot assume that the experience took place in the Bowmanville Christian school. Several had attended public school as well or exclusively, either because a Christian school was not available, or they had grown up outside the Reformed community with its emphasis on Christian education, or they and their parents had consciously chosen for the public school even though a Christian school was available.

What was this group's experience like in the Christian school or in the public school?

For every story of a bad experience in a Christian school there was a story of a bad experience in the public school. For every story of a good experience in a Christian school there was a story of a good experience in a public school. Usually the bad or good experiences had to do with the social climate in the school, with the acceptance or non-acceptance of the student by his or her peers.

One person in St. Catharines described her years in the Christian school as "the worst years of my life. I look back and think how un-Christian some of the kids were. If you were from a 'bad' family or something had happened to your family that was embarrassing, everybody knew." Over against this someone in Abbotsford said that he "enjoyed the Christian school for the care that was shown. When there was a problem, the whole school pulled together." And then there is the person from Bowmanville who said that school was a bad experience for him in both the Christian and the public system. He never liked schools or teachers!

There seems to be no guarantee in any school, Christian or public, that a child or teenager will be accepted by the peer group. Teachers seem to have little power over this matter. The emphasis on Christian behaviour in the Christian school or on good moral behaviour in the public school does not determine the interaction between children on the playground and teenagers in the halls. The students' feelings of security or insecurity play a greater role. One person in Sarnia remembers her peers as "very cruel." What can teachers do about this? It seems that the basic dynamics of a peer group is often beyond his or her reach.

If public schools felt more accepting to some of the respondents, one reason given several times was that the student population at the public school was usually larger than the student population at the Christian school. A larger school means that not everyone knows you, and there are more possibilities for finding people you are comfortable with. Small public schools can be as cliquish as small Christian schools, someone in Sarnia pointed out.

Another social factor playing a role in the Christian school is that many of the students see each other at church activities as well as at school. For some this was a positive experience. They felt more secure; they enjoyed the sense of community. "When I started Christian school, I all of a sudden realized that I had a very large church community," someone in Victoria remarked.

For others, being with likeminded people all the time was stifling or even oppressive. They wanted more contact with other people. They would be able to identify with the person in Calgary who said that he relished having dated a French-Canadian as well as a Polish-Canadian girl while he attended public high school. Interaction with children from other ethnic and religious groups is much more frequent in the public school than it is in the Christian school.

Quality of education

Some feel that having been educated in a Christian school in Canada during the earlier immigrant years meant having been subjected to poor quality education (Bowmanville, Belleville, Sarnia, Surrey). All believed that the quality of education has vastly improved since that time. Someone in Sarnia remarked that her education had not been "up to par." Another person in that same group said, "Christian schools have changed a lot. The quality is higher and there is less corporal punishment."

Almost without exception, those young adults who are parents speak glowingly of their child's education in the Christian school today. Of course, none of these parents are old enough to have children in a high school. Most of the time they are talking about children in the primary grades. These parents' enthusiasm stems from their children's informed prayers, their recounting of Bible stories and other explicitly Christian experiences.

There seemed to be almost a consensus that teachers in the Christian school generally cared more about your welfare and progress than teachers in the public school. Reasons given were that teachers in the public school had simply too many problem cases, did not know your family background or did not share your church community's perspective. Public school teachers generally remained more aloof, although there were stories of caring teachers in the public school. Most respondents had a high regard for teachers in the Christian school system.

The following comment made in Chatham was fairly typical: "The teachers at the Christian school cared about you, not only as a human being, but as a child of God." A person in Victoria said, "You could talk with your teachers. There was a faith bond." Someone in Kentville, Nova Scotia, remarked: "The Christian school is more one-on-one with the teacher."

But those who looked for that extra spark in teachers did not always find it in the Christian school. In Surrey someone remarked that a teacher who was creative and "opened up a lot of things... was threatening" to the school community. Someone in Hamilton added to that: "I can remember only a couple of teachers who had a strong influence on me personally."

Parental involvement

The matter of home and school came up in a number of discussions. Most participants felt that the family is the primary influence in a child's life and that, unfortunately, some parents felt they could abdicate part of their responsibilities to the child by sending that child to a Christian school. They partly blame the parents for the poor behaviour of some of the students. One person in Calgary said: "Parents were dumping their kids on the school: 'Here, teach them, discipline them.' Parents have a great deal of responsibility."

Others said that when parents invest so much money in the education of their children they are bound to be more interested in the value of the education received. The fact that school and family were better linked in the Christian school endeavour than in the public school was recognized as a positive factor. One participant in Bowmanville hated public school because she was not allowed to participate in social events because of her parents' scruples. Going later to a Christian school solved this matter for her.

Faith development

One important topic that came up from time to time was the faith development of the child in the Christian School and in the public school. Several people agreed that "it was not cool to be a Christian in the Christian school" (St. Catharines). Students did not feel free to talk in a personal way about their faith or their doubts in the Christian school. Faith was always assumed. Someone in Calgary put it this way: "Everybody prayed and was supposed to love the Lord. But don't you tell anyone that you love the Lord."

For some there was the need to rebel or prove that they were acceptable to the peer group. One person in St. Catharines said: "I'm embarrassed about a lot of things I did, but we always knew it was wrong. There were always boundaries." Another person in Brampton said that he thought that most of the students at the Christian school "would go straight to hell." Someone in Calgary said, "Perhaps we should introduce the questions earlier. I had to rebel and then come back."

Yet, it was felt by many that Christian schools are beginning to improve in the area of verbalizing the faith and in encouraging Christian behaviour. An influx of other evangelical Christians into the school community has helped this as well as changes in several Christian Reformed church communities.

Over against this kind of observation stands the comment that those who attended a public school could not assume anything. They knew they were different. Some of them learned to stand up for their faith. Others were too shy. People agreed that witnessing to others should not be the reason for sending a child to the public school. Someone in Lacombe said that the Christian church loses a lot of its young people in the public school. Everyone felt that a child needed the strong support of the family and the church to survive in the public system.

"I ... learning became interesting to me. I wasted too many years going through the motions. How can you accomplish this at an earlier age?" Hamilton.

No room for questions

Several people said that the Christian school did not encourage creativity and questioning (Surrey, Toronto). Some of the more creative and non-conformist teachers have been squeezed out of the system. One parent in Edmonton remarked her child attends Grade 1 in a a Christian school, "and already the cliches and platitudes come out: 'I'm glad that Jesus died for my sins.'" She wondered what that really meant for a kid.

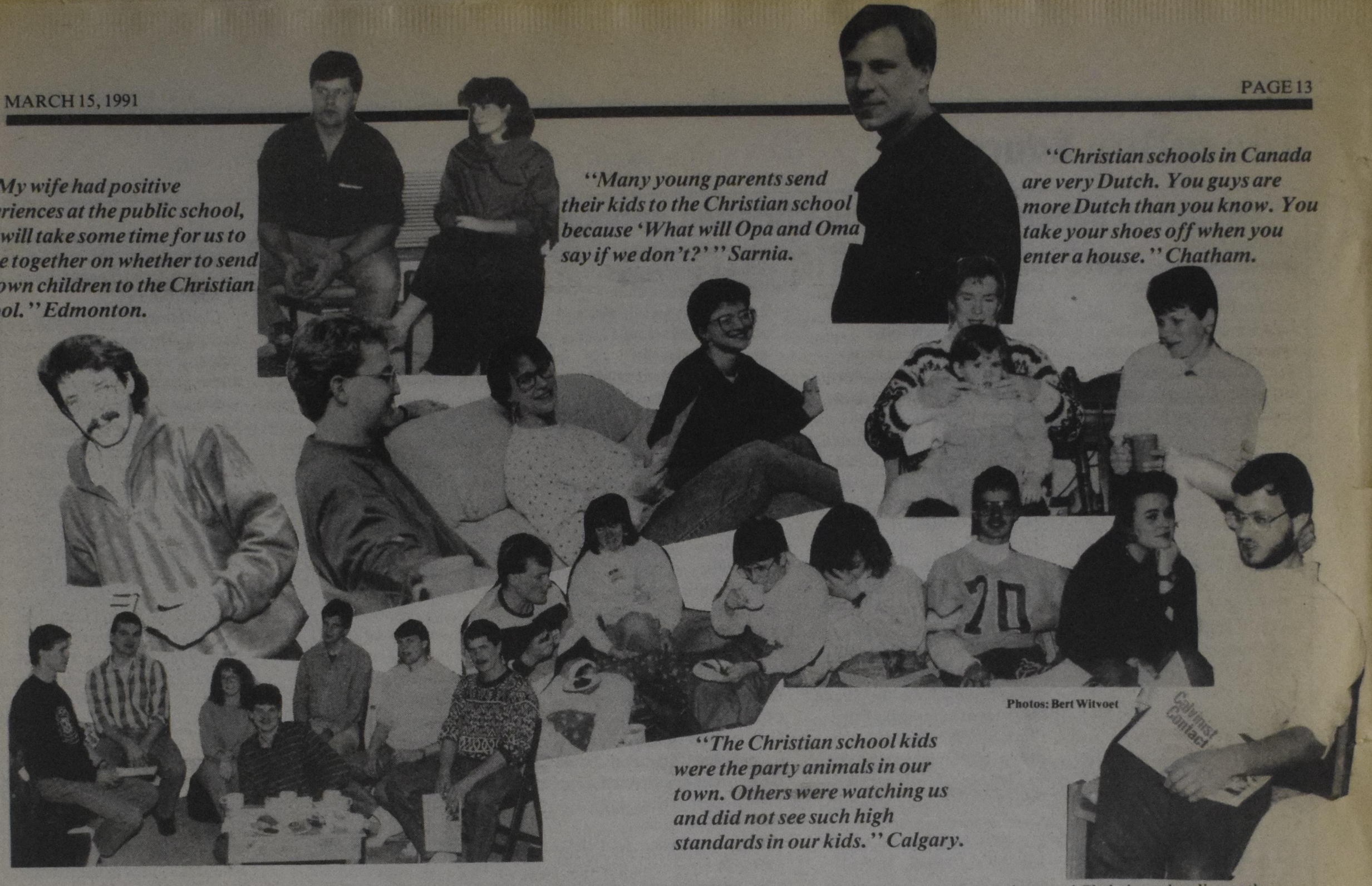
One person in Calgary said that the answers were always there in the Christian school, but that it was not until Grade 13 in public high that he learned what the questions were. He suggested that answers without questions do not mean very much. Someone else at that same meeting suggested that gaining a Christian perspective can be of value even if the application comes later. He learned all about materialism as a religious direction and saw it in action later, at which time his earlier learning was reinforced.

Someone in Toronto suggested that kids were kept in the dark about problems in the school and that a greater openness here too might benefit the learning process. Someone in Victoria echoed that sentiment: "We were quite sheltered. Even things that happened in the school were covered up." One young adult in Calgary suggested that a number of them go to the school they came from and share with the students what they have learned and how

"My wife had positive experiences at the public school, so it will take some time for us to come together on whether to send our own children to the Christian school." Edmonton.

"Many young parents send their kids to the Christian school because 'What will Opa and Oma say if we don't?'" Sarnia.

"Christian schools in Canada are very Dutch. You guys are more Dutch than you know. You take your shoes off when you enter a house." Chatham.



Photos: Bert Witvoet

"The Christian school kids were the party animals in our town. Others were watching us and did not see such high standards in our kids." Calgary.

Christian education affected them. He felt that students should be challenged to find out what it's like out there.

Someone in Edmonton said, "My experience with people who have gone to a Christian school all their life is that they are in total shock when they come outside the Christian community. They can't handle it in the workforce." This sense of shock was referred to in several ways (Belleville). The public school is witnessing the continuing breakdown of families and morals. Although there are broken family situations in the Christian school community, their number is far exceeded by the number of broken situations in the community from which the public school draws. Whatever there is of bad behaviour in the Christian [illegible] and the opinions of the young adults seem to be that the sixties and

"I think being a teacher is one of the most noble positions you can have." Hamilton.

seventies were bad in terms of drugs and the eighties and nineties are bad in terms of drinking and sexual immorality — these problems are magnified several times in the public school, especially in urban centres.

Someone from St. Catharines who used to attend a public school in Toronto said: "A lot of kids in my yearbook are in jail." Another person from St. Catharines who is now a youth pastor in his church said, "Most of our problems [in the church] are with kids who have gone through the public system. Kids who don't have any convictions just get sucked along."

In another sense the gap between public schools and Christian schools has narrowed as the Christian school is getting better at offering quality education and at being more aware of the need of children. Participants felt that today's students at the Christian school are less apologetic about attending a Christian school than they used to be. Someone in Belleville said: "Students are proud of the Christian school now." Someone in Hamilton said, "It seems that the Christian school places a lot of emphasis on quality teaching and hard work." But someone in Lacombe felt that expectations in the Christian school tend to be too high. "I had to work so hard to be even average. I felt pressured by the teachers. Public school was more relaxed."

(It is interesting to note that I personally attended a public school teachers' convention a few years ago, and that one of the topics of discussion was the poor image of the public school over against the superior image of the private school.)

Christian schools are getting better

People generally agreed that Christian schools have greatly improved over the years. Someone in Calgary said, "I see a change in the school system now. It may be a closed, protective school, but they are not as naive anymore." A Christian school teacher in Hamilton said that explicit faith talk is more common in the Christian school today: "One kid said, 'the Lord called us to move to Edmonton.' Several other kids will talk that way."

There was a general consensus that the gap between the Christian school and the public school is widening in fact that there actually were Christians who were not CRC in public schools or in the workplace.

Some wondered if the Christian schools still had a strong cultural vision (Chatham) or if the focus had become too narrow, and the students were kept from openly examining society and their own reality (Toronto). This concern addresses more the content of the curriculum and the approach of the teachers and the board, whereas the sheltering concern of others had more to do with the lack of exposure to teachers and students from other traditions (Calgary, Brampton, Edmonton, Lacombe). In other words, some feel that sheltering can be overcome by honestly examining the world from a Christian perspective within the Christian school setting, whereas others feel that sheltering must be overcome through a greater exposure to people who hold other views and practice other lifestyles by attending the public school. Someone called his former fellow students at the Christian school "marginal" and "one-dimensional."

An informed, if not Reformed, choice

Yet, for many, the choice of sending their own child to the Christian school is not or will not be an automatic one. They don't want to send their children because their parents or their church expect them to. Many of these young adults are better educated than their parents were, and, although they admire their parents' commitment to causes, they are less convinced that it's enough for education to be "Christian." Several said that a school should be researched by parents to see whether their child will benefit from the school environment and its instructional program. They did not want to send their child out of a sense of duty or out of fear, but they want to feel good about their child's education.

Especially in Ontario there was the consideration that sending a child to the Christian school is a heavy financial burden (Alberta and British Columbia private schools are receiving government funding up to 50 per cent whereas Ontario private schools receive nothing), and a young family may not be able to afford Christian education. Some wondered whether, if parenting suffers because of the strains of extra work or financial burdens, the

"Drugs, sex, alcohol abuse was covered up. The board functioned as a heavy preventer and school policy was negatively influenced by board regulations. Individual teachers shone brightly." Chatham.

investment in Christian education may be counterproductive. One person from St. Catharines who used to be Roman Catholic said, "I don't have the fervour for the Christian school because I did not attend one. But a lot of my [CRC] friends are not enthusiastic about the Christian school and that scares me. It always comes down to money, but that's an excuse."

Several young adults expressed the opinion that a mixture of Christian and public education might not only be necessary but also desirable. Some advocated Christian schooling at the elementary level and were open to public education at the secondary level (Brampton, Hamilton). This group was thinking more of Christian education as a way of protecting children at an early age, much the way a grower will protect young plants in a greenhouse. They felt that once the basis was laid, children could be strong enough to withstand opposing values in the public system and could, in fact, be challenged to become stronger and hardier in their faith. The emphasis here is on personal faith and sharing the Gospel of personal salvation.

Some others felt that if public school was an option, it should be considered for the elementary level, at a time when the parents and church have more influence and the behaviour of peers is less overtly immoral (Surrey). This group saw the need for a strong Christian perspective to be given at the high school level. They were more intent on preparing for a dynamic interaction with a secular culture.

Still others felt that Christian education was important for all levels so that faith and life could be integrated within the setting of a strong Christian community (Hamilton, Brampton). They felt that life today offered enough opportunities for interaction with others and with the secular culture.

But by and large, this generation is less likely to be pressured into sending their children to the Christian school. They might send one child and not another. They might send their children for a certain length of time but not for the whole educational process. They tend to include the child's own wishes in the decision, especially when it comes to high school and college. They don't want the Christian school to be a Christian Reformed school and even less a Dutch school. They welcome the development in many Christian schools in Canada of a greater denominational mix within the Protestant family. Almost all agree that Christian education is very valid, as long as it is not exclusive and isolating. Taking into account the criteria of quality education and a positive moral environment, they feel that the Christian school is definitely in the running when they consider a school for their own child.

Education Education

A delightful scheme to destroy Christian schools

Derk van Eerden
(with apologies to C.S. Lewis)

Chalktongue's task, as explained to him by his ultimate superior, the old Snake himself, was to render the Christian schools ineffective by the turn of the century ("give or take a few years," said the Snake, but then Chalktongue was not always sure whether his boss was on the level, so he felt he should get the job done as soon as possible.) So he sat down to pencil out a plan for the task that lay ahead.

First of all, Chalktongue felt he should instil a sense of **complacency** into the members of the society that runs the schools. They should feel their schools are doing a good job, and in a very businesslike fashion they should maintain status quo. Word and phrases such as "vision," "Reformed Christian schooling for the future," "professional development" and "lifestyle role models" should not be discussed in any serious way. Instead, phrases such as "efficiency of operations," "cost-effectiveness" and "high achievement scores" should be bandied about.

Former parents within the school system should be convinced. Chalktongue felt, that they have done their duty and no longer have any responsibility for a school society that is running so well.

Members of the Christian community not directly involved in the schools should be persuaded that this is just another Christian institution that is doing very well. Veteran teachers would also be a good target. They should be persuaded that last year's methods and materials do not need updating or reworking. "To relax is better than to renew" should be their motto.

Chalktongue was warming up to his job! (It was the biggest assignment so far in his Devil Practicum 352 Apprentice course.) Complacency was one way to keep Christian schools from preparing for the future. Another sure-fire instrument would be **materialism**, but that was a given. The manual for materialism was used so often by other apprentices that it is now in the short-term loan section of the library. He would certainly use this instrument, for it breeds "apathy," "uncritical acceptance" and "dulled discernment." These were much nicer words, Chalktongue felt, than "critical reflective thinking," "responsible choices" and "genuine emotions."

Discouragement would be a good tool to hasten the future demise of Christian schooling. This could be built right into the curriculum! Students could be subtly taught that the world is a grim place; environmental degradation, hunger, political corruption, economic recessions, sexually transmitted diseases, holes in the ozone layer, greenhouse effect, drug addiction, secular humanism.

If Chalktongue could get teachers to use these words often enough and in the right way, students might actually despair that Christianity could do anything at all except give them a warm feeling now and then. Christ is alive (Chalktongue shivered at the thought), but people could be convinced otherwise. Words such as wholeness, restoration, shalom and reconciliation must be muffled or sound cliche.

Chalktongue also selected **intellectualism** from his lab kit. (You had to buy a lab kit to be part of this apprenticeship; nothing was free.) Intellectualism would be useful. It would make the schools focus on "knowing" rather than "doing." Education would occur in the schools. In the desks, in the mind. Achievement scores would be high, and that would help the whole complacency thing. The heart and soul of the child would be left virtually untouched! At the least, students would have minimum experience about how to serve others, or how to work in a community, or how to appreciate the creation.

To complete his task, Chalktongue would apply **forgetfulness.**

As the years passed, he felt it would be easy to make people forget why these Christian schools were so important. Students in the school, especially in the higher grades would have friends in other schools and they would ask: "What makes the Christian schools better or different? Why do you go there?" No one would really be able to answer. In fact, it would be quite easy to convince parents, maybe even through their sons or daughters, that other high schools offered more options or opportunities.

Chalktongue was getting excited! The sense of community would be undermined. The Christian schools would become an interesting (but expensive) alternative where the student-teacher ratio was a little lower and where the teachers had Christian values and "cared" for the students a bit more. It might be possible after all to make these people forget that the world belonged to God.

At this last thought, though, Chalktongue had to work hard to quell his rising fear. He knew that the Spirit of God was more powerful than he. He knew whatever ground these humans walked on in the future was holy: the commander of the Lord's army had guaranteed that. Would he complete his assigned task? He certainly would try, even if it meant being consumed in the attempt.

Derk van Eerden teaches chemistry, biology and career life management at Edmonton Christian High School.

Needed: textbooks that affirm Christian values

...continued from page 10.

utmost importance that the school has an established procedure for dealing with such disagreements. The school board, education committee or principal should not make an arbitrary decision based on a few negative comments. Lines of communication and authority must be adhered to. Parental concerns must be given a hearing through proper avenues so that decisions can be made on a firm basis.

For that reason schools should have not only an established grievance procedure but should also have solid criteria for textbook selection. A policy, such as the OACS recommended literature selection policy, will help parents identify whether their objections are legitimate concerns to be dealt with through a review process.

Looking in the right direction

The goals for Christian education are articulated clearly by many schools. The OACS asserts that "the primary goal of the Christian day school consists in helping each student to grow into an independent person so that each can serve God according to his Word, is able and willing to employ all talents to the honour of God for the well-being of fellow creatures in every area of life." To live up to that goal teachers do not choose just any content without discretion. Teachers use the textbook content in a structural way to help students grow in expressing the stated goals in their lives. With sensitivity and discretion teachers can use secular texts to achieve Christian educational goals.

At the same time it must be acknowledged that there is an ever-growing need for Christian textbooks. Increased secularization, dehumanization, humanistic self-actualization models and New Age influences on society all make us keenly aware of the need for the development of textbooks that support the goals of our Christian schools and communities. That long-term commitment and a lot of money.

It is good to see a few beginnings. The Canadian Christian Education Foundation is committed to raising funds for Christian learning materials. For over 20 years this foundation has worked hard to support the production of education materials that affirm Christian beliefs and values. We thank the Lord for their dedication. We also appreciate the efforts of our Christian schools that enlist student support for the Louis Campaign during Education Week. Those "loony" collections help to support the writing of Christian curriculum units. But more will be needed — much more — if Christian Schools International or OACS is going to produce textbook series such as a reading program that reinforces the goals of our Christian schools.

We thank God for what has already been begun in his name. At the same time we challenge the Christian community not to spend its efforts on prolonged disagreements over New Age influences. We need to unite in our commitment to produce learning materials that strongly support the goals of Christian schools.

Jim Vreugdenhil is elementary education coordinator of the Ontario Alliance of Christian Schools.

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Vision for Christian Schooling

Christian Schooling: Education for Freedom, by Steward Fowler, Harro W. Van Brummelen and John Van Dyk. Potchefstroom, South Africa: Institute for Reformational Studies, 1990. Softcover, 198 pp., $14.95 plus $2.00 for mailing (available in North America from the Insitute for Christian Studies, Toronto). Review by Alyce Oosterhuis, The King's College, Edmonton.

This book aims to excite people engaged in Christian schooling "to take up the vision . . . and work out its meaning in the concrete situations of daily life." The book itself, though, is more ponderous than exciting in its grammatical complexities, conceptual abstractions and its dogmatic assertions of what schools, administrators and teachers "must" do when providing Christian education. Reading it made me chafe and ask whether Christian schooling is as grim as this writing about it.

The book arises from a course the three writers taught together in Potchefstroom, South Africa. Nine of the 12 chapters, though, were written by Fowler, a leader in Australia's Christian school movement. Van Brummelen's two chapters are largely taken from his book, *Walking with God in the Classroom* (Welch, 1988). The single chapter from Van Dyk is a restatement of his work done in recent years at the Dordt College Center for Educational Services.

Fowler says that the chapters of the book cumulatively build up on what precedes them; but this is not quite the case. In chapters one through five Fowler stresses the need for "critical judgment" and "discrimination" in sifting through the practices, values, philosophies and goals of education. This "critical testing" is to be applied to the proclamations of both Christian and non-Christian educators.

Yet in Chapter 10 Van Brummelen presents "A Biblical Model of Learning" that is tantamount to being *the* Christian model because "it is important that teachers deliberately plan learning so that it includes all four phases (of stage setting, disclosure, reformulation, transcendance). They must provide an adequate experientially-based setting."

This four-phase model is based on McCarthy and Kolb's research of learning styles which was critiqued by Fowler earlier in the book as "inadequate to provide the multistrand education that is needed (i.e., in addressing other forms of knowledge besides the theoretical)."

Little self-critique

Fowler says we need "a penetrating critique of the beliefs that are embedded in the common wisdom of our own society." He does a credible job of penetrating the idolatries of democracy, technology, science, efficiency, individual authority and hierarchical responsibilities. Unfortunately he does not apply the same rigour in critique of the concepts that have almost become slogans or "buzzwords" in North American Christian schools: integration, uniqueness, giftedness, holism, experiential learning, unit studies, and maybe even stewardship, service and discipleship.

The authors decry the sacred/secular dichotomies in school curricula and the assumed religious neutrality of many textbooks. There has been so much written about this in North America that it is to be hoped these criticism are no longer particularly relevant on this continent.

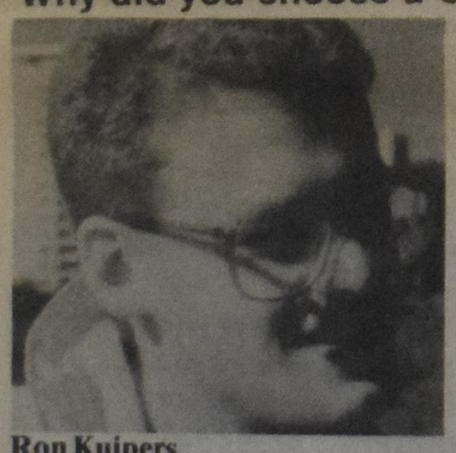
Criticizing these three "giants" in Christian educational circles is akin to excising a piece of one's heart. Yet it must be critiqued because, although there is little in this book with which a Christian educator would disagree, it misses the mark of a vision for schooling that is freed from the constraints of secularism and our "common sense" pedantic imperatives.

John Van Dyk places "confrontational teaching designed to permit students to experience deep emotions" on the "full agenda that awaits Christian educational theoreticians and practitioners." I shudder to think what will transpire in the future when the affective education programs of the '70s are rediscovered by Christians and the classroom becomes a group therapy setting in which to pursue our communal educational mandates!

Visions for Christian schooling are not conveyed in words but in actions. If these writers would do more probing and self-reflection as to why/how it is that they have been enabled to make an impact on teachers, they could have inspired more of us to "do and be likewise." And if they would explore this modeling without splicing words to make a conceptual impact, we would find more of a concrete "vision" to take into the classroom.

What you said:

Why did you choose a Christian college?



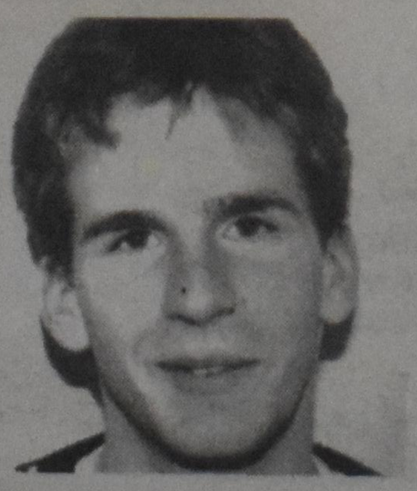
Ron Kuipers
3rd Year Philosophy
The King's College
Edmonton, Alberta
"I came from a Christian high school, so I thought it would be easier to go from one small community to a small college. Later I needed to get away from the ethnocentric atmosphere and I went to the University of Alberta. But now I'm back because of the faculty."

Irene Vander Kruk
3rd Year Fine Arts
Dordt College
Sioux Center, Iowa
"I wanted to study with a Christian perspective. I came to Dordt because my brother went here and I wanted to be away from home. Dordt is a smaller college than Calvin with a better student/teacher ratio. I really liked the idea of coming to the Midwest, it's a really different culture and the travel opportunities are great in this area."

Heidi Tigchelaar
1st Year Social Work
Calvin College
Grand Rapids, Michigan
"I wanted to be with people who share my religion and hopefully establish long-term friendships. I chose Calvin because it's not a huge school and the class sizes are great. The professors are really good. I had visited Calvin a lot before I came and I have friends that go here."

Alma Rivera Bennetts
4th Year Biology

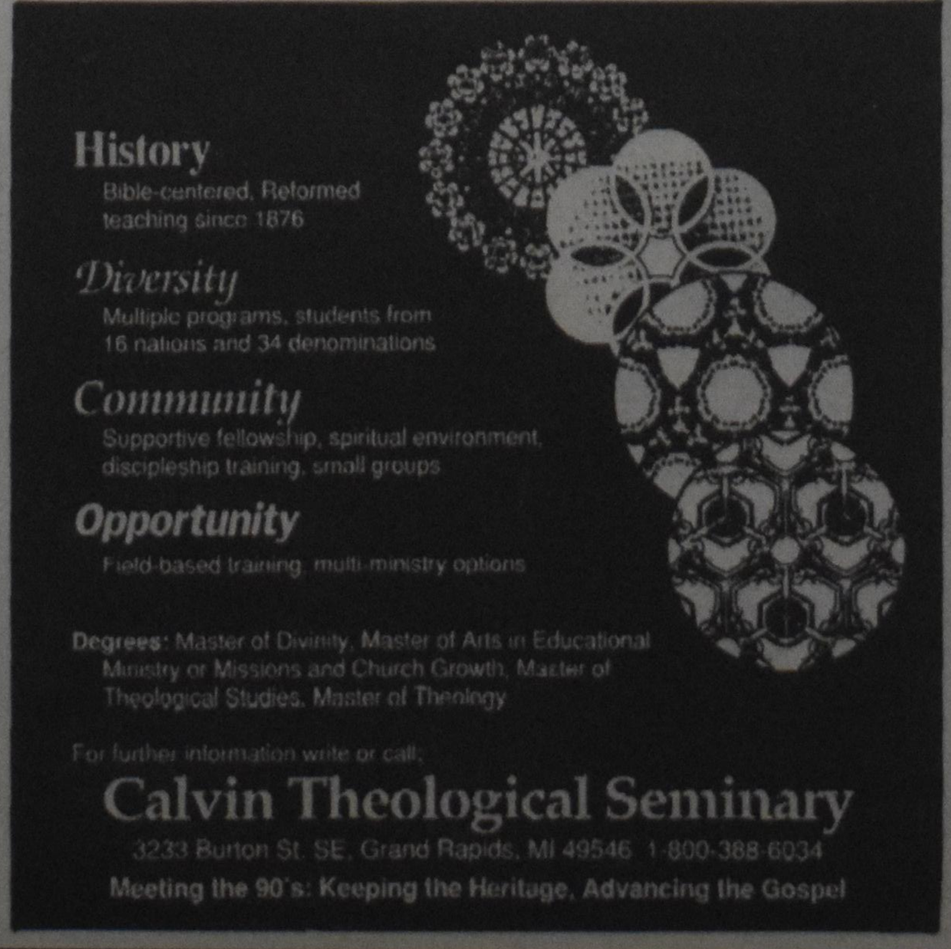
Redeemer College
Ancaster, Ontario
"After high school in Mexico, I wanted to go to the United States for a year to learn English. Then I met a friend from Belise who went to Redeemer. Her brother-in-law is a Christian Reformed missionary. So I came here. I like it very much."



Ken Vander Horst
2nd Year History (Pre-Seminary)

Redeemer College
Ancaster, Ontario
"I'm a firm believer in Christian education. My parents always encouraged me and I had gone to a Christian high school. I might have gone to Calvin, but I received a full-tuition academic scholarship from Redeemer. I'm impressed with the emphasis on academics at Redeemer."

David Robinson
3rd Year Psychology
Redeemer College
Ancaster, Ontario
"My parents are firm believers in Christian education. I had the choice between McMaster University and Redeemer. I didn't see myself getting the type of education I wanted at Mac. In psychology I wanted a Christian perspective. It's a privilege to be able to critique a theory from a Christian background."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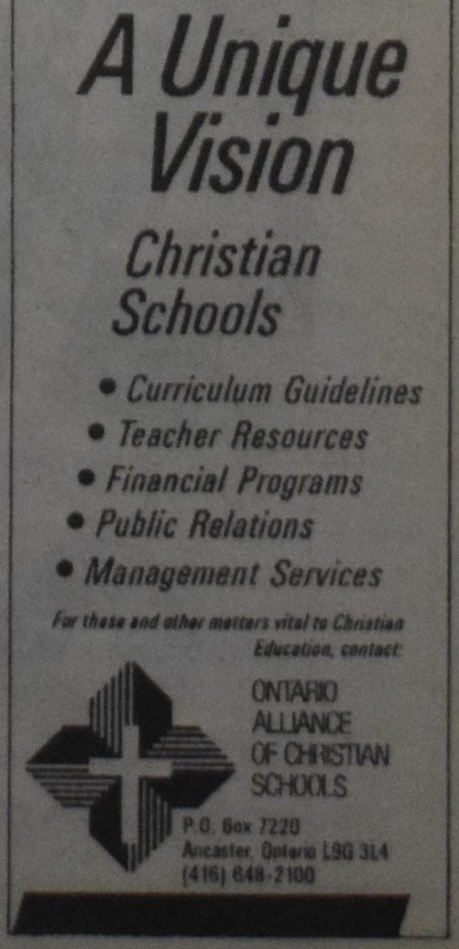

Education Education

Newly-opened Pascal Centre plans research on Bible and science

Christian philosopher calls task of testing the spirits difficult but necessary

Guests had a chance to congratulate and regurgitate after the ceremonies. Photo: Bert Witvoet

Bert Witvoet

ANCASTER, Ont. — Several hundred friends of Redeemer College were on hand to witness the opening of The Pascal Centre for Advanced Studies in Faith and Science on Friday evening, February 22. Dr. Jitse van der Meer, director of the centre, said in his opening address that the centre was intended to continue the work of helping "Christians to fight the passions of an unredeemed mind." He went on to explain all the parts of the centre's name, except for the name "Pascal." [Blaise Pascal was a Christian scientist who lived in France from 1623 to 1662.]

The first phase of the centre's studies will focus on "understanding the role of biblical beliefs in philosophical, theological and scientific knowledge," van der Meer said. The second phase, which the centre hopes to begin in 1993 or 1994, plans to demonstrate in an empirical way "*that* and *how* biblical beliefs affect the content of natural sciences."

But the overall aim is to further understanding of "the meaning of Scripture for the understanding of nature" as well as "the meaning of nature for the understanding of Scripture," said van der Meer.

Although he saw the claims of science to objectivity waning, he warned against the rise of materialism and spiritualism "coming at us under the cover of science."

Faith and reason

The main speaker at the inaugural event was Dr. Alvin Plantinga, professor of philosophy at Notre Dame University in South Bend, Indiana. His speech was entitled "When Faith and Reason Clash: Evolution and the Bible."

The answer to the question of what should happen when faith and reason clash is not that either faith or reason should "go to smash," said Plantinga. Both our grasp of what Scripture says and our understanding of reality is fallible. In fact, "the answer is enormously difficult."

Plantinga suggests that one must weigh the relative strength of the conflicting ideas in order to judge where "the balance of probability lies, or alternately, we may suspend judgment."

He illustrated this by saying that the belief that God created the world is clearly taught by Scripture, but the idea that the earth is young is much less clearly taught. A Christian would not yield the notion of God as creator to any scientific claim that the world came about spontaneously. But the scientific evidence for an old earth weighs more heavily than the weak notion of a young earth which we may have gained from a reading of Genesis, said Plantinga.

The well-known Christian philosopher further pointed out the religious and mythic dimensions of society's view on evolution. He saw science as deeply embroiled in the epic battle between the city of God and the city of humankind. "Fundamentalists regard evolution as the work of the devil," he said. "In academia, on the other hand, it is an idol of the contemporary tribe."

An important task

"What should Christian intellectuals tell the rest of us?" asked Plantinga. "One thing our experts can do for us is help us avoid rejecting evolution for stupid reasons," he answered. He added the following assignments: "One of our chief tasks, therefore, must be that of cultural criticism .... Finally, in all the areas of academic endeavour ... we need theistic science."

Plantinga admitted that the task for Christian scholars is "a matter of uncommon difficulty," seeing that Christians go to universities that do not offer courses in "Origins of Life from a Christian Perspective." But he nevertheless insisted that the task of Christian scholarship "is a matter of absolutely crucial importance to the health of the Christian community."

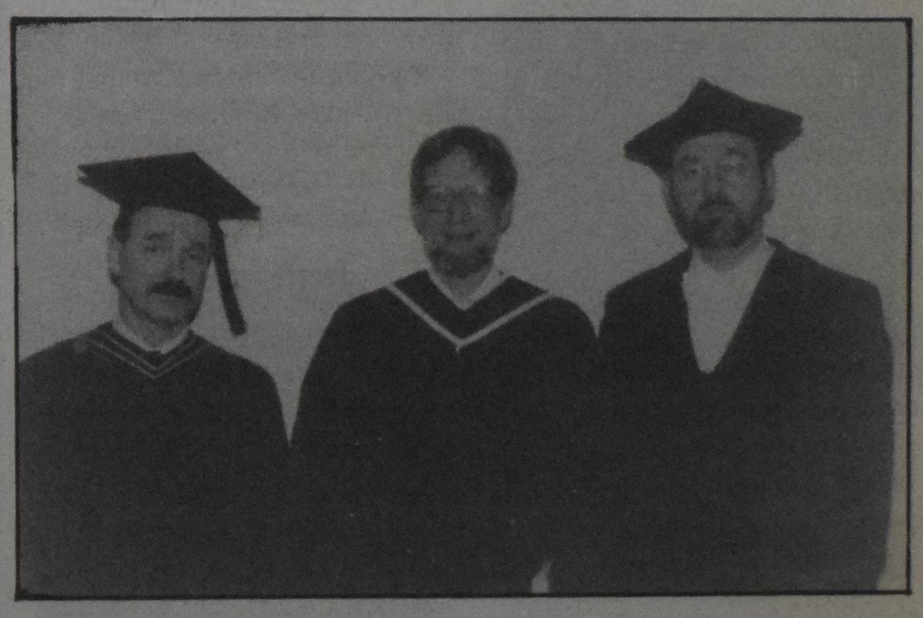

Photo: Bert Witvoet

Three key "players" at the opening ceremony of the Pascal Centre. From l. to r.: Drs. Donald McNally, assistant director; Alvin Plantinga, keynote speaker; Jitse van der Meer, director.

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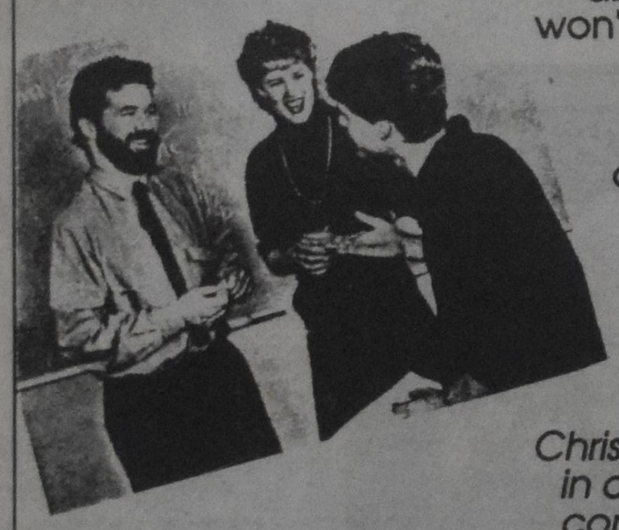

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Profile

'It's fellowship, it's fun' — and hard work:

A look at disaster relief volunteering

Marian den Boer

Building houses is something Gerrit VanderPloeg does well. Whether it's an 11-by-11 wooden structure in Jamaica, a basic 12-by-16 two-room dwelling in Montserrat or a full-scale bungalow in Chicago, now that he is retired from his own masonry business, Gerrit supervises the building and/or repair of numerous homes. He is a construction site manager for the Christian Reformed World Relief Committee's (CRWRC) Disaster Response Services (DRS).

Not to be outdone while on site, his wife, Elizabeth, daily cooks tasty, nourishing meals for 24 people, sometimes with limited supplies in a makeshift kitchen; and she makes it look easy.

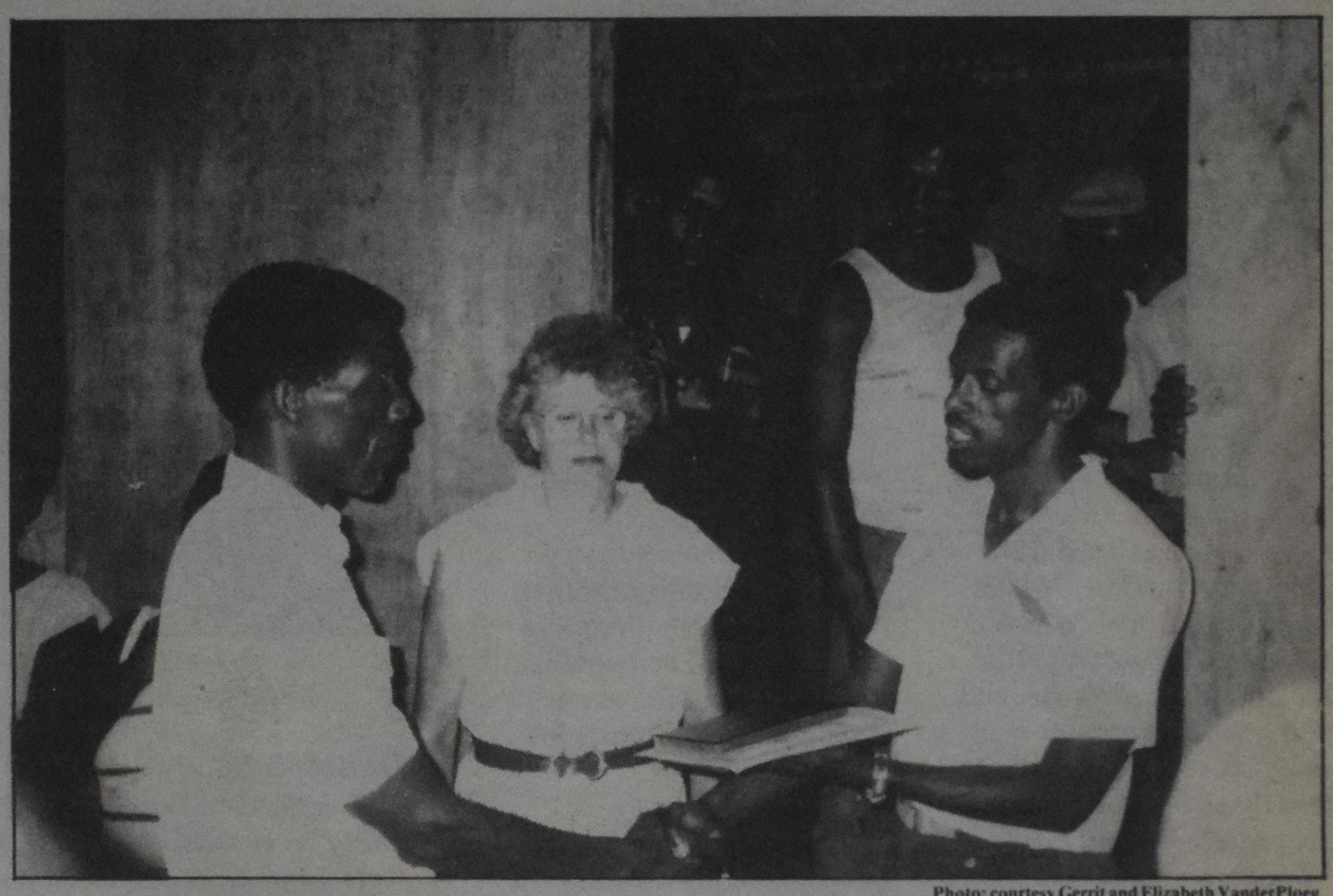

Photo: courtesy Gerrit and Elizabeth VanderPloeg

Jamaica: While Elizabeth VanderPloeg looks on, Dexter Gordon (r.), Youth for Christ director, presents a Bible and a certificate of home ownership to one of the people for whom DRS built a house after Hurricane Gilbert. "Dexter was our contact person with the people," says Gerrit VanderPloeg.

Gerrit and Elizabeth live in Shallow Lake, Ontario. They have been volunteers on disaster sites for up to six weeks, six times in the past six years. But like many CRWRC Disaster Response Services volunteers, they aren't big talkers.

"Don't write about us," they say. "We just want others to learn about the wonderful opportunities there are with DRS."

They consider it most rewarding to be able to help people in obvious need. Gerrit recalls their first time out, back in 1985. "There were these flood victims, a couple, both in their 70s, living with four feet of water in their home for two weeks." Apparently the stress of the situation was driving this couple to the brink of divorce. Then the DRS construction team stepped in. They worked on repairing the house as well as the marriage and left behind a much happier couple.

That's the beauty of the DRS program. Volunteers are taught to give the welfare of the disaster victims top priority. Guidelines urge volunteers to glorify Jesus Christ, to pray, to serve, to be flexible and to strive for excellence. They are not only trained to meet physical needs, they are encouraged to listen and give hope and comfort to disaster victims.

Since inception in 1972, CRWRC-DRS has been responding to an average of five to eight disasters per year. A disaster is defined as a sudden calamitous event that causes great damage, destruction or loss. It could be an earthquake, hurricane, fire, flood, chemical spill or airplane crash.

Whenever a major disaster strikes DRS responds immediately with an initial budget of $5,000. They work with inter-church groups, and (in the United States) with the Red Cross assessing people's needs. A long-term recovery program which could last up to two years is set in place.

This is where most DRS volunteers get involved. If local organizations are unable to meet the needs, DRS volunteers in teams of 15 to 25 people each, work an average of two to three weeks on site. They repair and rebuild homes as need dictates.

Helping people get back on their feet

CRWRC-DRS finds it most effective to work with established local inter-church disaster response groups. "We work with local groups because they usually have a better grasp of the situation," says Elizabeth.

There are currently 1,624 volunteers on the DRS roster, 157 of whom are from Canada. Volunteer names, skills and the times they are available are on a computer at DRS headquarters in Grand Rapids, Michigan.

Once the disaster assessment is made, teams with a ratio of skilled and unskilled workers are sent to the site. Depending on the need, a typical team could be made up of a construction supervisor, a "handyman," several skilled carpenters, a carpenter's helper, a skilled plumber, a plumber's helper, an electrician, an electrician's helper, several drywallers, cement workers, roofers, painters, and child care workers, as well as support staff including a cook and secretary.

Volunteers receive food, lodging and some money for transportation, the amount depending on the length of their commitment. On site they usually stay in mobile homes provided for them.

Right now there are three sites open in the United States: one at Watsonville, California, where there is still extensive earthquake damage; and one each in Summerville and Georgetown, South Carolina, where victims of Hurricane Hugo are still getting back on their feet.

Sparsely populated

Canada generally suffers fewer disasters than the United States. In the recent past there has been a tornado in Woodstock, Ontario; a train derailment in Mississauga, Ontario; tornadoes in Barrie, Ontario and Edmonton, Alberta; and flooding at Slave Lake, Alberta.

Response in these cases was locally co-ordinated with the assistance of local deacons and interested individuals or groups.

Canadian disasters are not only fewer, but they are not generally poverty related. Gerrit points out, "Most are the victims of the tornado in Barrie had adequate insurance to meet long-term recovery needs. Wheras in the earthquake region of California, many people cannot afford the high cost of insurance. It's just not within their reach."

Considering Third World needs

In the future, DRS may be expanding it's role to cover non-disaster situations. They may go into an area simply to relieve poverty.

They also might do more work outside the United States and Canada. Thus far experiments include DRS teams sent to Jamaica to help the nationals recover from Hurricane Gilbert; and to Montserrat, a tiny Caribbean island, where Hurricane Hugo took its toll.

Gerrit and Elizabeth consider themselves fortunate to have been sent to both sites and in both places have established on-going relationships.

In Jamaica they relied on a national, Assentha Samuels of Old Harbour Bay who understood and translated the culture and the people. She recommitted herself to Christ while Gerrit and Elizabeth were there and two years later they still send her, every other month, the "Today" devotional material produced by the Christian Reformed Church's "Back to God Hour."

"It's these meaningful friendships that keep volunteers coming back for more," says Joyce Boerman, manager of the DRS main office in Grand Rapids. According to her, the work is certainly not glorious. It's demanding and tiring, but life-changing.

Elizabeth can relate. After being on her feet 12 hours a day rounding up food supplies and cooking for up to 25 hungry volunteer workers, sometimes in hot, humid conditions, she'd be more than ready for a good night's sleep. "Sometimes my feet would be so swollen and sore," she states matter-of-factly. But the hardships are minor compared to the genuine reward of bringing relief in Christ's name.

Gerrit and Elizabeth can't get enough. On February 20 they went to South Carolina where they hope to put in another six weeks of enriching volunteering. In their words: "It's fellowship and it's fun."

Anyone interested in working with DRS is encouraged to contact the CRWRC office in Burlington, Ont., at (416) 336-2920 or in Grand Rapids at (616) 246-0740.

Marian den Boer is a free-lance writer and Calvinist Contact *columnist from Hamilton, Ont.*

She's a Snowbird. That's why she says "EH"

Cartoon: John King. Provided courtesy CRWRC.

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Education Education

Teaching methods

A window to the classroom

The Wisdom of Practice: Studies of Teaching in Christian Elementary and Middle Schools, by Peter P. De Boer. Lanham, Maryland: University Press of America, 1989. Softcover, 170 pp., $15.25 U.S. ISBN 0-8191-7485-8. Reviewed by Agnes Struik, educational consultant living in Toronto.

In this book Dr. Peter De Boer presents approximately 20 scenarios of his observations of elementary and middle classrooms in the Grand Rapids, Mich., Christian School Association. De Boer, who is professor of education at Calvin College, visited the classrooms in order to see and hear what was going on in Christian schools. Because he feels that much good teaching goes unrecorded, De Boer wrote his accounts as an attempt to restore this loss of memory, as well as a way to provide bridges between theory and practice.

The book is divided into three sections: the elementary school, the middle school and the epilogue. The first two sections are descriptive accounts of the visits to the classrooms and comprise four-fifths of the book. The numerous and diverse instructional strategies, classroom management ideas, pedagogical methodologies and teaching/learning styles used by teachers are articulated in the accounts presented in the first two chapters. One can gain valuable insights from reading how other teachers dealt with certain situations in their classrooms.

The third section of the book is comprised of two chapters of references, a chapter which describes the origins and uses of the book and a chapter discussing pedagogy.

What makes this book appealing is its ethnological approach. De Boer has given a story of Christian education in the classroom. "The study of pedagogy without human embodiment is not only abstract, but also useless," says De Boer. He feels teachers seldom have the opportunity to observe different pedagogical styles. This book provides a window for vicarious observation.

Author's framework buried

There seems to be a disjunction between the first two sections of the book and the last section. Perhaps this seems so because it is never clear out of what framework De Boer makes his observations. The strong references to historical roots provides the reader with a number of paradigms, but it is not clear out of which paradigm De Boer is working.

For one familiar with Christian schooling, the influence of John Van Dyk, Nicholas Wolterstorff, G. Steensma and others in the Reformed tradition is evident. The "responsibility theory" is often alluded to. De Boer claims he wants to keep an open mind and offers only tentative conclusions. He expresses this in one paragraph near the end of the book in which teachers and administrators are warned to be sensitive to basic guideposts but to allow themselves to be pedagogically free to invent and to be wary of premature closure.

One can appreciate De Boer's approach when compared to some of the more dogmatic approaches of the past. In that respect he is correct. There needs to be room for experimentation, trying out new ways of teaching and learning. But does such an open-minded approach offer any direction to beginning or in-service teachers? In his attempt to be open-minded and less narrow-minded, De Boer short-changes the importance of a clearly defined framework out of which teachers can evaluate their own teaching and that of others.

De Boer concludes his book with a challenge worthy of note. He says we need a theory that includes what John Dewey describes in *Experience and Learning*, a clarity in what John Van Dyk calls "enabling," the concept of "caring" described by Noddings and the idea of "education for goodness" as described by Wolterstorff.

The Wisdom of Practice is not a book of answers. It is a book of questions. It does not articulate a Christian pedagogy but challenges the reader to develop his or her own pedagogy. For this reason the book will function well in education classes. The questions it poses can be ferreted out in discussions, debates and seminars.

Education classes will provide an arena for response to the variety of teaching styles presented in the different school observations. *The Wisdom of Practice* is a book which will be of interest to practising teachers, students of education and school administrators.

CHRISTIAN TEXTBOOKS

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EXECUTIVE DIRECTOR
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BURLINGTON, ONTARIO L7P 3W6
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Photo: David Van Dyke

Peter and Marja are IN

Dear P & M:

Over the Christmas holidays I realized that one of my aunts is an alcoholic. Her daughter had told me earlier but I didn't believe her as she often tends to exaggerate. At a family party I saw my aunt drunk. No one else seemed to pay much attention. I did approach her but she brushed me off as if it weren't my business. Is it? By the way, my whole family drinks a lot.

Dear Under the Influence:

Your aunt's problem *is* your concern but you need to know that *you* can't stop her from drinking. She has to admit that she has a drinking problem. In fact, this problem is too big for the two of you to handle. Please talk to your parents or any family member responsible enough to give some solid advice. Even talk to your family doctor or pastor if you have to. The important thing is to get a trusted adult involved.

Your aunt needs to be confronted, but it is not your place to do so. Your role is to support your cousin if and when *she* and her immediate family are ready to confront their Mom.

Today, the Betty Ford Treatment Centre is a widely known and respected clinic for alcoholism. Mrs. Ford's story, dramatized in a recent television movie about the founder of this clinic, is a helpful illustration of what a family needs to do when one of its members has a drug dependency (alcohol is a drug). In the film's most important scene, Betty Ford's children and husband gather together with her to tell one painful story after another of the impact that her drinking has had on each family member. The accumulative effect of all the stories that were told that night were enough to finally convince the former U.S. President's wife to admit her problem and seek help.

Clearly, family confrontation and intervention is an effective way to break through someone's denial systems. Your cousin could be the catalyst to bring this about. Unfortunately your extended family's drinking habits have blinded your uncles and aunts to their sister's alcoholism. It makes us especially thankful for two clear-eyed cousins who are able to see what's really going on.

Don't overlook Al-Anon as an organization that can be of help. Strongly urge your cousin to begin attending their meetings so that she can learn how to deal with this situation in her home. Be prepared to accompany her to the first meeting if she needs you for courage.

It's sad but true that Christian families are not immune to this disease. Please read on.

Dear Readers:

The preceding letter leads us to ask how widespread a problem drinking is in our Christian community.

Typically, we hear stories about young people who attend parties that involve a lot of booze. During our dating years we were at a party where several guests became drunk. As we left we almost drove over one of the partygoers who was totally inebriated and lying in the middle of the dark laneway. In fact, we still remember his name and often shake our heads about this close call.

Is this just a problem for our youth which they will probably outgrow? What happens when the young marrieds have a party? And what about people in their 40s and 50s when they get together as our letter writer's family did over Christmas?

We also wonder about daily drinking habits in the home and at work. And we wonder about the hidden hurt in our families and church communities which is directly tied to alcohol.

In the Betty Ford story confrontation played a major role. It is time for our community to confront this problem; one way to do it is to tell the stories that live in our midst.

Are you a teenager? Tell us what's really happening. Are you an adult? Tell us your experience. Are you a victim of someone else's drinking? Tell us about it. Are you an alcoholic or a recovering alcoholic? Tell us what life is like for you.

Recently we talked to a teen who told us that some kids she knew were dealing with pressure and heartache by drinking. Naively we asked where they were getting the alcohol. Surprised at our ignorance she said, "Well, everybody's parents have a liquor cabinet!"

How true. And how frightening!

Let's take the lid off the problem and really talk about what's happening. Of course you know that confidentiality will be guaranteed. Even if you sign your letter and include your address, we will protect your identity.

The example of our peers, the lifestyle ads of the beer companies and the role-modelling of our parents and church leaders have put all of us "under the influence." We want to hear from you about these influences on others and in your own lives.

Write to: P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

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a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.

d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.

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Thanks

RADERSMA:

Harold and Tina Radersma are very thankful to the Lord for giving them such a wonderful 40th anniversary celebration with their children and grandchildren, relatives and friends. Thank you all for your prayers, presents and cards.

Birthday

VERBURG:

"Great is Thy Faithfulness"

On March 22, 1991,

JOHN VERBURG

will be celebrating his 80th birthday.

You are invited to celebrate this occasion with us at an open house in the fellowship hall of the Blenheim Crh. Ref. Church on March 23, 1991, from 2 to 4 p.m.

Joanne & Ed — Blenheim
Harry & Peaches (fiancee) — Blenheim
Jack & Jane — Washago
Mary & Dan — Strathroy
Grandchildren: Leslie & Brian, Anne-Marie & Bob (fiance), Christopher, Johanna, Katherine, Dana, Andrea, Carla & Michelle.
Great-grandchildren: Jesse John & Teri-Lynn.

Home address: R.R. #1, Blenheim, ON N0P 1A0

Births

PELLOW (nee Abma):

The grandparents are very pleased to announce the birth of

MADELYN JO ANNE

born Feb. 20, 1991, weighing 7 lbs. 7 oz. First child for Scott and Cheryl Pellow. With the parents we thank the Lord for this precious little girl. Tom and Jo Anne Abma of Niagara-on-the-Lake, Grace Pellow of Niagara Falls.

Home address: 4199 Alberta St., Niagara Falls, ON L2E 6G4

Anniversaries

Winschoten St. Catharines
1951 March 20 1991

With praise and thanksgiving to our heavenly father, we hope to celebrate the 40th wedding anniversary of our parents and opa and oma,

JAN and TRUUS BOOT
(nee de Jong)

Ps. 121

Our prayer, Mom and Dad, is that God will keep you in his care and continue to bless you with many more years together:

Ineke — St. Catharines, Ont.
Tim, Jeff, Stephen, Sarah
Nelli & Fred — Grand Rapids, Mich.
David, James, Natasja, Robert
Trudy & Frank — Summerland, B.C.
Alisha, Jonathan
John & Toni — Summerland, B.C.
Michael, Adrian
Pauline — St. Catharines, Ont.

Home address: 22 Simpson Rd., St. Catharines, ON L2N 6P4

Nieuwlande (Dr) Kakabeka Falls, Ont.
1951 March 21 1991

"The Lord will keep your going out and your coming in from this time forth and for evermore" (Ps. 121:8).

Thankful to God we hope to celebrate the 40th wedding anniversary of our parents and grandparents,

ROELOF and METJE (Meta) BUITENHUIS
(nee Roffel)

Congratulations from:
Rudy & Aria
Alexander, Micheal, Timothy, Neil
Rick & Lorie
Jason, Wendi
Fred

Best wishes only please.

Home address: R.R. #1, Kakabeka Falls, ON P0T 1W0

1951 April 1991

With joy and thankfulness to our heavenly Father, who has kept them in his care, we hope to celebrate the 40th wedding anniversary of our parents,

GERRY and PAULINA DENBOK
(nee van Leeuwen)

on Saturday, April 13, 1991, from 2 - 4 p.m.

You are invited to celebrate this happy occasion with us at an open house in the Fellowship Hall of the Aldershot Presbyterian Church, 937 La Salle Rd., Burlington.

Paul
Leon
Gerald
Tim

Best wishes only.

Home address: 492 Beverley Drive, Burlington, ON L7R 3G6

Accommodations

Bed and Breakfast

Come back to the Netherlands! Stay close to the city of Utrecht. F. 175.00 per person per week. For info. contact: Mvr. Sneller, Pr. Irene Laan, 53, Utrecht, the Neth. Tel. 011-31-304-43509.

Anniversaries

Bierum, Gr. Georgetown, Ont.
1951 March 14 1991

"Cast all your anxiety on him because he cares for you" 1 Peter 5:7).

With thankfulness and praise to the Lord, we announce the 40th wedding anniversary of our friends,

BART and ANNIE MEREMA
(nee Nieboer)

We pray that the Lord will continue to bless them and keep them in his care.

With love from your friends in Georgetown.

Home address: R.R. #2, Georgetown, ON L7G 4S5

Obituaries

Putten Vineland
1887 1991

On Wednesday, March 6, 1991, the Lord took from us

TEUNIS MEEBOER

at the age of 103.

Predeceased by his wife Gerritje Bast in 1969.

Dear father of:
Jan & Bea Meeboer
Klaas & Rita Meeboer

20 grandchildren, 66 great-grandchildren, 10 great-great-grandchildren.

Correspondence address: F. Kruitbosch, Box 403, Vineland, ON L0R 2C0

Borger, the Neth. Fenwick, Ont.
Feb. 16, 1928 Feb. 26, 1991

"I was silent, I would not open my mouth, for you are the one who has done this" (Ps. 39:9).

On Tuesday, Feb. 26, 1991, the Lord suddenly called to her eternal home our dear and loving mother and oma

ALBERTA SIKKENS
(nee Kamps)

in her 64th year. Predeceased by her husband Koert Sikkens (Dec. 29, 1990).

Sadly missed and always remembered by:
John & Ingrid Sikkens — Wellandport, Ont.
Jonathan, Roberta, Annalise, Albert, Krista
Dianne & Paul Terris — Hamilton, Ont.
Jennifer, Christine
Ann & John Kuckyt — Wellandport, Ont.
Shannon, Christopher
Luke & Martha Sikkens — Fonthill, Ont.
Elizabeth, Kurt, Holly
Alice & Brian Heaslip — Wellandport, Ont.
Ryan, Benji, Jackie
Joanne & Louis Dam — Fenwick, Ont.
Matthew, David, Jeffery
Janet & Ian Seright — Vancouver, B.C.
Margaret Sikkens & Dennis Malchow (fiance) - Vancouver, B.C.
Betty & Kevin Twomey — Fenwick, Ont.
Jessica, Sarah
Irene & Vince Vallee — Wellandport, Ont.
Nikki, Mark
Debbie & Hank Nauta — Fenwick, Ont.
Sonya & Bart Altena — Hamilton, Ont.

Funeral service was held at Bethany Chr. Ref. Church of Fenwick, Ont. on March 1, 1991, with Rev. Eshuis officiating.

Correspondence address: Luke Sikkens, 25 Emmett Ave., Fonthill, ON L0S 1E0

Obituaries

It has pleased the Lord to take home, through a tragic accident, our dear friend,

BERTHA SIKKENS

age 63.

We are stunned and speechless, but we see with the eye of faith the saints in glory and our friend Bertha among them; for we believe that if we die in Christ we will also live with him (Rom. 6:8). In this faith we find solace and wait patiently for the day when we will meet her again. We hope and pray that also the family may find comfort in this.

Fenwick, Ont., Feb. 26, 1991.

Her friends:
Clarence & Grace Dam
Klaas & Fanny Fluit
Harm & Anna Geerlinks
Klaas & Mien Hessels
Piet & Aly Hessels
Tim & Anna Hessels
George & Rennie Pot
Bert & Froukje Snippe
Ype & Tena Spek

Burum, Gr. Brampton, Ont.
Dec. 28, 1908 Feb. 23, 1991

The Lord called home his good and faithful servant

KLASIENA HAMSTRA
(nee Hofman)

Her cheerfulness, gentle humour and steadfast love will be sadly missed by each and every one of us.

"He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart," (Ps. 91:4).

Loving wife and mother of:
Jacob Hamstra
Dorothy & Matt Kwantes — Abbotsford, B.C.
Cindy, Heather & Tim, James, Dianne
Hank & Pauline Hamstra — Langley, B.C.
Mark, Jake, Jessica
Lena & Steve Weber — Huntsville, Ala.
Amy & Tom, Bob, Sara
Shirley & Dave Kidd
Santa Monica, Calif.
Lorna & Payson
Frances & Keith Oussoren — Orangeville, Ont.
Jeffrey, Jennifer, Lori, Aaron
Agnes & Andy Kramer — Dorchester, Ont.
Anna, Steffen, Ilse

Home address: Holland Christian Homes, 7900 McLaughlin Rd. S., Trinity Towers, Apt. 518, Brampton, ON L6V 3N2

On Feb. 15, 1991, the Lord called to his heavenly home our dearly loved father, grandfather, great-grandfather

WILLIAM RINSMA

after a long illness, at the age of 83 years, in Thunder Bay, Ont. He was predeceased by his loving wife and our mother Sadie, in Jan. 1990.

Lovingly remembered by daughter Hessie and son John at home in Thunder Bay, and
Henk & Hennie — Thunder Bay, Ont.
Joe & Ingrid — Alberta
Jack & Donna — B.C.
Ben & Arlene — Alberta
Klaas & Evelyn — Brighton, Ont.
Gerdie & James — Brighton, Ont.
Grandchildren & great-grandchildren

A funeral service was held in the First Chr. Ref. Church on Wednesday, Feb. 20, 1991, with Pastor Wm. Dirksen officiating.

Correspondence address: Hessie & John Rinsma, R.R. #5, Ross'lyn Village, Thunder Bay, ON P7C 5M9

Obituaries

"For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day" (John 6:40).

On Thursday, Feb. 14, 1991, the Lord called our mother, grandmother, and great-grandmother

BAUKJE (Betty) SAMPLONIUS
(nee Bakker)

into his presence at the age of 77 years.

Dear mother of:
Homer & Pearl Samplonius — Brampton, Ont.
Gerald & Dorothy Samplonius — Abbotsford, B.C.
Fred Samplonius — Keremeos, B.C.
Bill & Margaret Samplonius — Abbotsford, B.C.
Tina & Joe Horkai — Clearbrook, B.C.
John & Lynn Samplonius — Abbotsford, B.C.
Sidney & Mary Samplonius — Salmon Arm, B.C.

The funeral service took place Monday, Feb. 18, 1991, at the First Chr. Ref. Church of Abbotsford, B.C., with Rev. Alvin Beukema officiating.

On Saturday, Feb. 23, 1991, the Lord called home our beloved husband, father, grandfather and great-grandfather

ROELOF STAAL

in his 92nd year, husband of Reintje Franken since 1935. Predeceased by first wife Hendrikje Schuld.

Father of:
Hank & Beb Staal — Russell
Herman (deceased) & Gerda Schep — Holland
Bruce Staal — Navan
Cornelia & Henry Vanden Broek — Mountain
Jane & Ranger Devries — Osgoode
Basil & Grace Staal — Navan

24 grandchildren and 24 great-grandchildren

"For this God is our God for ever and ever; he will be our guide even unto death" (Ps. 48:14).

Home address: R. R. #1, Navan, ON K4B 1H8

Personal

Dutch-Canadian widower, retired, mid-60s (Reformed), financially independent, very active and mobile, living in South-Western Ontario, would like to meet a caring, sincere, outgoing Christian lady, same age, to share a loving and growing relationship. Please send letter to file #2558, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Trim, attractive, 5'4", CRC single lady in her early 40's would like to meet a non-smoking Christian man to share faith, good times and possibly the best years of our lives. Reply to file #2559, c/o Calvinist Contact, 4-261 Martindale Rd. St. Catharines, ON L2W 1A1

Single Men and Women

if you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose $3.00 for a complete information package explaining our services.

Established in 1967.

Teacher ads begin on next page

Classified

Personal

The Consulate-General would like to come in contact with the following individuals:

VOORPOTEL, Cornelis Foppe, born Feb. 20, 1926, immigrated to Canada in 1964.

van der WEIDE, Jan, born Feb. 22, 1929, immigrated to Canada on July 6, 1965.

WERKMAN, Catharina, born March 24, 1927, immigrated to Canada on March 11, 1957.

WESSELING, Steven, born June 2, 1926, immigrated to Canada on June 7, 1967.

WIENTJES, Pieter, born Feb. 4, 1928, immigrated to Canada on March 23, 1960.

WIERING, Marinus Johannes, born Feb. 7, 1925, immigrated to Canada on Feb. 13, 1952.

WISSINK-TIMM, Elise Johanna Maria, born June 7, 1927.

WOBMA, Rinske, born June 29, 1927, immigrated to Canada on Sept. 16, 1957.

WORTEL, Johannes Matteus, born June 25, 1925, immigrated to Canada on Sept. 10, 1953.

van't WOUT-van den BERG, Teuntje, born June 18, 1927.

WIJNEN, P., born Jan 9, 1905, last known address: 66 Schringer Ave., Cambridge, ON N1R 4W3

ZORGDRAGER, Albert Cornelis, Born Aug. 4, 1926, immigrated to Canada on Apr. 20, 1955.

Consulate-General of the Netherlands
1 Dundas St. West, Suite # 2106, Box 2
Toronto, ON M5G 1Z3
Phone: (416) 598-2520

Real Estate

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St. Catharines, Ont.
$126,900

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Sid Vandermeulen

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Teachers

AGASSIZ, B.C.: Agassiz Christian School invites applications for the following positions: 1 **primary/intermediate** position (50% kindergarten/50% administration relief including French)
1 **intermediate** position (combined Grade 4/5).
Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952.

BOWMANVILLE, Ont.: Knox Christian School invites applications for the **kindergarten, primary** and **intermediate** levels for the 1991-92 school year. Experience and/or training in French would be a definite asset. If you would like to join our team of committed Christian teachers in a growing school (presently 220 students), please forward application and resume to: Mr. W.M. Helmus, Principal, Knox Christian School, R.R.#1, Bowmanville, ON L1C 3K2. Telephone: (416) 623-5871.

AYLMER, Ont.: Immanuel Christian School invites applications for a possible opening in a **Grade 2** classroom. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

BARRIE, Ont.: Timothy Christian School expects to have openings for September 1991. Three-day **Kindergarten** and/or two-and-a-half-day **remedial.** There is a probable opening in **Grade 5 and 6** area. Please send resume and references to Timothy Christian School, c/o Mr. H.K. Bergsma, 49 Ferris Lane, Barrie, ON L4M 2Y1

BELLEVILLE, Ont.: Belleville District Christian School has a possible opening in **Grade 7.** Enjoy the beauty of the Bay of Quinte area and the challenge of teaching at a dynamic, interdenominational Christian school. Send resume to: Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5

BRAMPTON, Ont.: John Knox Christian School seeks applications for two positions for the 1991/92 school year. Needed are: an **intermediate** teacher and one teacher for a grade level to be determined. French and music an asset. All interested in applying, please forward application and resume to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236.

BRANTFORD, Ont.: Brantford Christian School invites applications for possible openings in the **primary** and **junior** grades for 1991-92. Please send application and resume to: Mr. C. VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.

BRESLAU, Ont.: Woodland Chr. High School invites applications for possible openings in **Math, Computers, Art, French** and **Geography,** starting Sept. 1991. Please send letters of application and resumes to W.C.H.S., R.R. #1, Breslau, ON N0B 1M0. Tel. (519) 648-2114.

Cambridge, Ont.: Cambridge Chr. School invites applications for possible openings at **all levels.** Please send complete resume to Peter Van Dyken, Principal, Cambridge Chr. School, 229 Meyers Rd., Cambridge, ON N1R 7H3.

CLINTON, Ont.: Clinton and District Chr. School will have a vacancy starting Sept. 1991. Grade level to be determined. If you are interested in a teaching position with our school, please send your application and resume to: Mr. R. Schuurman, Principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851.

COBOURG, Ont.: Northumberland Chr. School has an opening in the **primary grades** for a full-time teacher who has a background in music. Please call Henry Lise, Principal, at (416) 372-8766 or write: Northumberland Chr. School, R.R.#5, Cobourg, ON K9A 4J8

DRAYTON, Ont.: Calvin Christian School has three definite openings for the 1991/92 school year. Teachers interested in the following levels are invited to request an application form: **Grade 5, Grade 6, combined Grades 7 & 8.** Those interested in a Job-Sharing Arrangement are also encouraged to contact us. A profile of the school is available upon request. Interest in the areas of **French, Art and Music** would be welcome. Please send your inquiries to; Mr. A.J. Vanderstoel, Principal, Box 141, 35 High Street, Drayton, ON N0G 1P0. Phone: (519) 638-2935.

CALGARY, Alta.: Calgary Chr. Schools invite applications for the following possible vacancies for the 1991-92 school year:
1) **Grade 1** — a knowledge of and experience with a variety of methodologies of teaching language arts;
2) **Grade 4** — generalist;
3) **Grade 9** — Social studies, language arts, religious studies.
Applications are invited from graduating and experienced teachers. Applicants must qualify for Alberta certification and are requested to submit with their application a letter of reference from their minister or pastor as well as a written statement of their philosophy of Christian education. Resumes and/or inquiries are to be addressed to: Mr. John Macphail, Principal, Calgary Chr. Schools, 2839 49th St., S.W., Calgary, AB T3E 3X9. Tel.: (403) 242-2896.

DELTA, B.C.: Delta Christian School, due to an increase in enrolment, is accepting applications for the position of **French and/or Music and Choir** for **Grades 4-7;** and **principal's relief time** for **Grades 6 & 7.** Applicants must have B.C. certification and are asked to send in or bring in their resume and also make an appointment for an interview. Delta Christian School, 5280 - 48th Ave., Delta, BC V4K 1W5. Phone: (604) 946-2514, Mr. J. Lieuwen, Principal.

HOUSTON, B.C.: The Houston Christian School, located in north-central British Columbia, has possible **elementary** teaching positions open. Please direct all inquiries and applications to: Mr. Doyle Smiens, Principal, Box 237, Houston, BC V0J 1Z0. Phone: (604) 845-7736.

GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, invites applications for a possible opening in the **primary** level and possible part-time openings — **Special Ed.,** 60% *and* **Grade 7,** 70%. Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).

JARVIS, Ont.: Jarvis District Christian School invites applications for the following positions for the 1991/92 school year: a definite part-time **kindergarten** teacher (60%), a possible opening in a combined **Grade 2/3.** A possible opening in **Grade 7,** strength in P.E. and Science would be a definite asset. JDCS has a total of 14 staff members and 247 pupils. If you are interested in joining a group of dedicated Christian educators, please send your letter of application and resume to: Garry Glasbergen, Principal, Jarvis District Christian School, Box 520, Jarvis, ON N0A 1J0. Tel.: (519) 587-4444.

LONDON, Ont.: Faith Community Chr. School invites applications from qualified teachers for **Grade 3 and 4** and **French.** Apply to: F.C.C.S., 310 Southdale Rd. E., London, ON N6E 1A1.

LONDON, Ont.: London District Christian Secondary School has possible openings for positions in **Bible, Math** and **English** for the 1991/92 school year. Please send letter of application, resume and statement of faith to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Tel.: (519) 455-4360.

LACOMBE, Alta.: Central Alberta Chr. High School requires two teachers for 1991-92.
1) any combination of **Bio, Chem., Math;**
2) a **generalist** with combinations of some of the following: Sc., Math., Soc. St., Fr., Ped., Religious St., Bus., Comp.
Consider the challenge and the opportunity of growing with, and placing your stamp on a new school with new facilities. We wish to interview both experienced, and new teachers, who would like to teach students in an all embracing Christian curriculum, in beautiful central Alberta. Send applications to: Central Alberta Christian High School, Box 958, Lacombe, AB T0C 1S0. c/o Jack Vanden Pol, Principal.

MAPLE RIDGE, B.C.: Haney/Pitt Meadows Christian School is accepting applications for openings on its teaching staff in the **K-2** and **6-7 grades** for the 1991/92 school year. Please direct inquiries to: Ted Vroon, Principal, Haney/Pitt Meadows Christian School, 12140 - 203 St., Maple Ridge, BC V2X 4V5. Tel.: (604) 465-4442.

NEWMARKET, Ont.: Holland Marsh District Christian School invites applications for a definite **Grade 1** position and for possible **kindergarten, Grade 6** and **Grade 7/8** positions. Please contact: Mrs. C. Bootsma, Principal, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9. Tel.: (416) 775-3701.

ORANGEVILLE, Ont.: Orangeville Christian School invites applications from qualified teachers for a possible opening at the **Grade 1/2** level for the school year 1991-92. Please send your correspondence to Mr. A. Bakker, Principal, Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6 or call (519) 941-3381.

OWEN SOUND, Ont.: Timothy Christian School invites applications for a **Grade 3/4** opening commencing Sept. 1991. Interested applicants please send inquiries or resume to: Mr. Garth Bierma, Principal, 199 4th Ave. W., Owen Sound, ON N4K 4V1. Tel.: (519) 371-9151.

OTTAWA, Ont.: Redeemer Christian High School invites applications for possible positions in **French, History, Bible, Computer, Mathematics, Physics** and **Physical Education.** Join a dynamic team, serving an inter-denominational community. Contact: Derek Maggs, Principal, 900 Merrivale Rd., Ottawa, ON K1Z 5Z8. Tel.: (613) 722-1175.

PORT PERRY, Ont.: Scugog Christian School invites applications for a possible **Grade 1 and 2** teaching position for the 1991/92 school year. Address all applications and inquiries to: Mrs. Peggy Michel, 14080 Old Scugog Rd., Blackstock, ON L0B 1B0, Ed. Comm. member. Tel.: 416-986-5262.

RED DEER, Alta.: Red Deer Christian School, an interdenominational school, providing Christ-centred education for this medium-sized central Alberta city, has possible openings in both our **junior-high** and **primary** divisions. Interested people should direct inquiries and/or applications to: Mr. R. Duggan, Principal, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Tel.: (403) 346-5795.

RICHMOND, B.C.: Richmond Chr. School is seeking an experienced educator, **Vice-Principal,** to join our staff of 25 teachers. The applicant must have a vision for dynamic Christ-centered education, an ability to provide direction and leadership, as well as a willingness to grow in his truth. Courses in Educational Administration would be an asset. Currently our school teaches 335 students on two campuses (K-7, 8-10). The starting date for the successful applicant is negotiable. Please submit your personal statement of faith, along with your resume to Mrs. N. Koopmans, Education Committee, Richmond Chr. School, 5240 Woodwards Road, Richmond, B.C. V7E 1H1.

SARNIA, Ont.: Sarnia Christian School invites applications for an **intermediate** level teaching position for September 1991. In addition, there are possible positions in the **primary** and **junior** levels. Ability in the areas of French, Science or Music will be a definite asset. Job-share applications will also be considered. Please send your inquiries, applications and resume including professional and personal references to: Mr. Pete Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone: (519) 383-7750 (school) or (519) 542-5518 (home).

SARNIA, Ont.: Lambton Christian High School is now accepting applications for the following vacancies, effective September 1991: 1 full-time opening in **French;** 1 full-time opening in **Science;** 1 half-time opening in **Special Education.** There will be probable openings in the areas of **Mathematics, Computer Studies, Physical Education** and **Business Studies** or a combination of these. Please address your application including resume, credentials and references to: W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3.

SMITHERS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a **Principal** in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0

SMITHERS, B.C.: Bulkley Valley Christian School is anticipating possible openings for September 1991 in the following areas: **primary, junior high, learning assistance, French** and secondary **History/Social Studies.** Please forward applications and resumes to: B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0 or phone: Ed. Com. Chairman, Mrs. Winette McEwen at (604) 847-2049 or principal Glenn Ewald at school: (604) 847-9833 or at home (604) 847-2186.

STRATHROY, Ont.: John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3, will have a vacancy in September 1991, for the **intermediate (Grade 6, 7 and 8)** grade level. Please send your letter of introduction and resume to: Mr. Henry Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3. Tel.: (519) 245-1934.

SURREY, B.C.: Fraser Valley Christian High School is an inter-denominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for teachers with a combination of teaching areas in **French, Bible, Science, Math, Humanities** and **Special Education.** Applicants should send a resume to the Principal, Al Boerema, Fraser Valley Christian High School, 15353 - 92 Ave., Surrey, BC V3R 1C3. Tel.: (604) 581-1033.

Classified

Teachers

TRENTON, Ont.: Trenton Chr. School invites applications for a possible opening in our **Junior Division** Interested candidates should send a resume and education profile to: Jeremy VanDuyvendyk, principal, Trenton Chr. School, 20 Fourth Ave., Trenton, ON K8V 5N3. Phone: (613) 392-3600.

VERNON, B.C.: Vernon Chr. School, located in the beautiful Okanagan Valley of British Columbia, is a quickly growing interdenominational school offering educational programs for students in Kindergarten-Grade 8. There will be a **half-time Kindergaten** teaching position, a **full-time primary** teaching position and a possible **Grade 7/8** teaching position available for the 1991-1992 school year. Those interested in acquiring this or any other teaching position are encouraged to direct enquiries and/or send letters of application to: Elco Vandergrift, R.R. #3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone: (604) 545-7345.

WALLACEBURG, Ont.: Wallaceburg Christian School invites inquiries for a full-time, **Grade 5/6** position, beginning in September, 1991. An ability to teach French is imperative. Please direct all inquiries and applications to: Mr. Trevor Tristram, Principal, c/o Wallaceburg Christian School, 693 Albert Street, Wallaceburg, ON N8A 1Y8. Phone: (519) 627-6013.

WOODSTOCK, Ont.: John Knox Christian School, Woodstock, Ont., will have an opening in the **intermediate** grade level and a possible opening in the **primary** level for the 1991/92 school year. Strengths in the areas of Science, French and/or Music would be an asset. Please send your inquiries and/or resume to: Mr. Henry Tuininga, Principal, John Knox Christian School, P.O. Box 243, Woodstock, ON N4S 7W8. Tel.: (519) 539-1492.

Help Wanted

Bethel Chr. Ref. Church of Waterdown, Ont. is looking for an **organist** as one of our organists is leaving for the U.S.A. Our congregation has recently purchased a pipe organ to be installed during the coming spring. Applicants please write to: **Ebby Van Dyk, secretary, P.O. Box 795, Waterdown, ON L0R 2H0, or tel.: (416) 689-6984.**

Miscellaneous

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section from **March 15 until May 31.**

Send us your announcement, and include *name, age, address, phone number, experience and type of work you are seeking.* This service is *free of charge.* We have only *one* request: Please *cancel* the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan de Jong,
Manager

Teachers

Edmonton Christian Schools

EMPLOYMENT OPPORTUNITIES

TEACHERS: Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement. Openings are anticipated in the following areas:

High School	Elementary/Junior High
Mathematics	Junior High French
Sciences	Junior High Social Studies
Social Studies	Junior High Language Arts
Religious Studies	Junior High Math/Science
English	Kindergarten
Business Ed.	Primary
	Coaching

ADMINISTRATORS: Educators interested in administrative positions are invited to inquire about possible openings. The Edmonton Christian Schools are dynamic schools allowing opportunity for interested educators to advance into administrative positions.

For applications or further inquiries contact:
Mr. P.C. Prinsen
North Edmonton Christian School
13470 Fort Rd., Edmonton, AB T5A 1C5
Phone: (403) 475-2818; Fax: (403) 478-1728

Centennial Christian School

Terrace, B.C.

Applications are presently being accepted for positions in:
PRIMARY — K, 1 (experience an asset)
INTERMEDIATE — possible openings in 6 or 7
Opportunity for a teacher with music/band ability

Centennial is a rapidly growing interdenominational school with a current enrolment of 170 students and 10 teachers (K-8). We hope to add Grade 9 in September 1991.

Send applications, resume and references to:
Frank Voogd
3608 Sparks St., Terrace BC V8G 2A5
Phone: (604) 635-6173

The Society for Chr. Education

in Southern Alberta

operating **Immanuel Chr. School (Lethbridge)** and **Taber Chr. School** invites applications for the following possible openings. **Junior Senior Highschool. Chemistry/Physics/Science, Math/Phys. Ed., English/Drama/Bible, plus Grade 1, 4 and 5.** We also need a teacher for curriculum responsibilities in both schools.

Please forward all correspondence to:
Mr. H. Konynenbelt
802 6th Ave. N., Lethbridge, AB T1H 0S1
or call: (403) 327-4223 or (403) 328-4783

Stouffville Christian School

requires teachers for the following positions, beginning September 1991 (Ontario teachers certificate or equivalent required):

Intermediate — Senior div. in the area of French
Primary — Junior div. in the area of French

Please send your resume to:
The Principal, Stouffville Christian School
R.R.#3, Claremont, ON L0H 1E0
Tel.: (416) 640-3297

The Association for Christian Education of St. Catharines

invites applicants to apply for openings/ possible openings at their two schools.

Calvin Memorial Christian School
at the elementary, junior and intermediate levels.

Beacon Christian High School
Vice-Principal
Bible, Physical Education, Geography

Send letters of application complete with resume to
2 O'Malley Dr., St. Catharines, ON L2N 6N7

Timothy Christian School

Rexdale, Ontario

Applications are being accepted for a possible

Principal

opening for Sept./91. If interested and qualified send resume to:
Mr. John Olthof
c/o Timothy Christian School
28 Elmhurst Dr. Rexdale, ON
M9W 2J5
Phone: (416) 741-4561

Applications are being accepted for possible

Teacher

openings in upper and lower grades. If interested and qualified please send resume to:
Mr. G. Postma, Principal
Timothy Christian School
28 Elmhurst Dr. Rexdale, ON
M9W 2J5
Phone: (416) 741-5770

Smithville District Christian High School

will require one

Mathematics

teacher, and will have a possible vacancy in

Science.

Please send your application to:
M. B. Stroobosscher, Principal
Smithville District Christian High School
Regional Road 14, R.R. #1
Smithville, ON
L0R 2A0

Help Wanted

Staff Ministry Vacancy

The Christian Reformed Church of Georgetown, Ontario,

is actively seeking an ordained or unordained man, to fill a **staff ministry vacancy.** Strengths in Youth Work, Church Education and Music are desirable. Church profile is available upon request. Send all inquiries to:

Search Committee, 10 Jessop Court
Georgetown, ON, Canada L7G 4P1
(416) 877-9466

Classified/Events

Help Wanted	Help Wanted	Miscellaneous	Miscellaneous	Miscellaneous

Director for Youth and Congregational Development

The **First Christian Reformed Church of Victoria, B.C., Canada,** located on beautiful Vancouver Island, is now receiving applications for the position of "Director for Youth and Congregational Development." Emphasis will be on personal and program development, one-on-one contacts, group dynamics and outreach. A Masters in Church Education (MCE) or equivalent in education and experience is required.
Further information, profile of congregation and additional materials are available from:

Mrs. Janette Schaafsma (phone: 604-727-2910)
or by writing to Search Committee
First CRC, 661 Agnes St., Victoria, BC Canada V8Z 2E7

Son SHINE CENTRE

NEEDED: A COUNSELLOR

Our agency is a third stage residential setting that provides care, shelter, support, and education from a Christian perspective to women and children who have experienced family violence.

Minimum qualifications: B.S.W. or related degree.
Please submit resume by **March 22, 1991,** to:
Personnel Committee
Sonshine Centre
3707 - 15 A St. S.W., Calgary, AB T2T 4C4
Phone: (403) 243-2002

Events	Events

ANNUAL CONCERT

COMBINED ALL-ONTARIO CHRISTIAN MALE CHORUSES

The **St. Thomas & District Male Choir "Crescendo"** presents the annual combined All-Ontario Male Choruses concert on:

SATURDAY, APRIL 20, 1991, at 7:30 P.M.
LONDON GOSPEL TEMPLE
288 Commissioners Road West
London, Ont.

The concert will feature male choruses from **Brampton, Burlington, Chatham, Hamilton, Sarnia, St. Catharines,** and the host choir, "Crescendo," **St. Thomas.**

Tickets are $8.00 at the door or from any chorus member.

Come and hear 200 men sing in harmony!

G. S. T.

goods, services, talents

AUCTION

Saturday, March 23, 1991
Calvin Memorial Christian School
300 Scott Street, St. Catharines, Ont.
Doors open at 6 P.M., Auction begins at 7 P.M.

A large selection of unique, practical and interesting goods, services and talents have been donated. Complete lists are available at Calvin Memorial

PLAN TO ATTEND

THE
Family Christian Bookstore
750 Guelph Line
(Opposite the Burlington Mall)
Burlington, ON
L7R 3N5
Phone: (416) 637-9151
Thurs. and Fri. till 9 p.m.

Thousands of Canadians are waiting for the gift of a life-saving transplant. The Kidney Foundation of Canada urges you to sign an organ donor card.

DON'T SEND YOUR CHILD TO THIS CAMP THIS SUMMER...

UNLESS YOU'RE PREPARED TO GIVE THEM THE OPPORTUNITY TO:

ACCREDITED MEMBER OCA ONTARIO CAMPING ASSOCIATION

* HAVE FUN in a variety of new experiences such as archery, sailing, artistic expression, swimming, nature and environmental studies, canoeing, hiking, sports, ropes/obstacle course, board-sailing, camp fires, snorkelling and more.
* GROW each summer in an active outdoor environment — making new friends and nurturing healthy attitudes and personal relationships.
* INSTILL CARING STEWARDSHIP for God's creation and creatures.
* ACQUIRE NEW SKILLS through challenging pursuits.
* be exposed to POSITIVE ROLE MODELS.

Member Christian Camping International Canada Division

2 week co-ed sessions are still available in July and August for 7 - 14 yr. olds.
Two 1 month "Leadership Training Program" courses for ages 15 & 16 yrs.

"YES, I'M PREPARED TO CONSIDER THE OPPORTUNITY THIS SUMMER!"

My Name: _____ Tel. No. ( ) _____
Address: _____
Please send more information for my child(ren) age(s) _____
Their first name(s) are: _____
I am also interested in [ ] Leadership Program. [ ] Retreat Facilities.
[ ] Volunteer Program. [ ] Summer Staff Positions. [ ] Sponsoring A Child.

CAMP KE-MON-OYA, P.O. BOX #213, APSLEY, ONTARIO K0L 1A0
(705) 656-4631 Admin. Office / (705) 656-3779 after June 20th.

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

please print

Name: _____
New Address: _____
City: _____ Prov.: _____ Code: _____

Mail to:
CALVINIST CONTACT
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

New address is in effect
_____
(Date)

Events

Church news
Christian Reformed Church
Calls declined

—to Community, Hagersville, Ont., Rev. Jake Binnema of Dresdan, Ont.

Address change

Rev. Jelle and Mrs. Aly Nutma, 7 Parkview Drive, Strathroy, ON N7G 3Y8; (519) 246-1288. Effective March 16, 1991.

The Kidney Foundation of Canada

Give the greatest gift of all... the gift of life

Please sign an organ donor card... today.

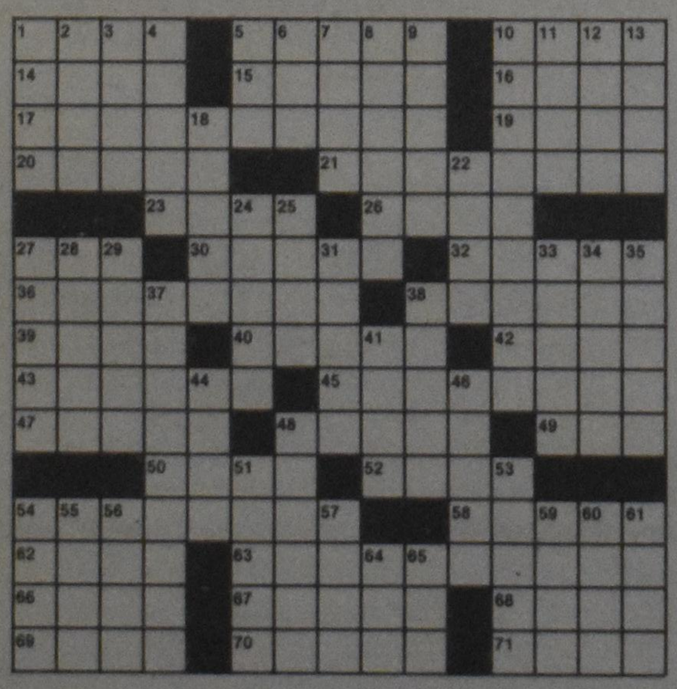
Calendar of Events

Mar. 14-21	"De Verenigde Veluwse Koren," largest choir in the Netherlands, presents five concerts in Ontario. All events start 8 p.m. **Mar. 14:** Dundas St. United Church, **London**, Ont.: **Mar. 15:** Covenant CRC, **St. Catharines**, Ont.; **Mar. 16:** First CRC, **Hamilton**, Ont.; **Mar. 20:** College Park Seventh Day Adv. Church, **Oshawa**, Ont.; **Mar. 21:** Holland Chr. Homes, **Brampton**, Ont. For further info. call The Music Group at (416) 455-0797.
Mar. 15	CCM (Classis Chatham) meets at 8 p.m., Bethel CRC, **London**, Ont. Speaker: Mr. Mark Zylstra.
Mar. 16	Organ concert featuring Jonathan Oldengarm, 8 p.m., Mount Hamilton CRC, **Hamilton**, Ont. For info. call (519) 338-3214.
Mar. 18	Annual meeting of Homestead Residential & Support Services, 8 p.m., CRC, **Ancaster**, Ont. Speaker: Robert Chapman on "Schizophrenia." Dessert social from 7-8 p.m.
Mar. 19	Concert by "The Choir" and the Rick Alias Band, 7:30 p.m., Redeemer College, **Ancaster**, Ont. Tickets $12 or $10 in advance. For info. call (416) 648-2131.
Mar. 21	CFFO Prov. Board meeting, Hillcrest United Church (Trafalgar Rd.), **Hornby**, Ont. For info. call (519) 837-1620.
Mar. 22	Retirement evening for Mr. Wm. Rang at 7 p.m., Dunnville Christian School, Robinson Rd., **Dunnville**, Ont. For tickets call (416) 774-1523 or 772-5879.
Mar. 22	Public meeting sponsored by CCM, Toronto Chapter, 8 p.m., Second CRC, **Rexdale**, Ont. Dr. Ted Plantinga on: "Creation and the fall into sin" (discussing the implications of the Creation/Science report to CRC Synod 1991). For info. call Bert Hanemaayer at (416) 775-2487.
Mar. 22	"Hang on to your Hormones," with youth speaker Bev Hadland at 7:30 p.m., Redeemer College, **Ancaster**, Ont. Free admission. Youth groups welcome. For info. call (416) 648-2131.
Mar. 22	CCM (Niagara Chapter) meeting, 8 p.m., Trinity CRC, **St. Catharines**, Ont. Rev. Jerome Julien will lead study of B.C. Arts. 10 and 11.
Mar. 23	Concert by the "Canadian Male Orpheus Choir" at 8 p.m., Bethel CRC, **Acton**, Ont. 300 seats available at $10 each. Reserve now. Proceeds to Christian education. Contact John Van Egmond at (519) 853-3090 in the evening or obtain a ticket.
Mar. 23	Organist Erwin Stroobach in concert, 8 p.m., St. Paul's Presb. Church, Walton St., **Port Hope**, Ont.
Mar. 29	"Kom nu met zang" evening, 7:30 p.m., CRC, **Ancaster**, Ont. Meditation by Rev. J. Kuntz. Free will offering for "Zingend Geloven."
Mar. 29	Easter concert by the "Laudate Dominum Choir," at 8 p.m., Christ Anglican Church, **Chatham**, Ont. The choir will perform Raymond H. Haan's "The Last Words of Christ on the Cross." Free will offering.
Mar. 29-Apr. 1	Calvin Seminary Choir, directed by Emily R. Brink, presents Lenten/Easter concerts. **Mar. 29:** 8:30 p.m., First CRC, **Sarnia**, Ont.; **Mar. 30:** 7:30 p.m., CRC, **Dresden**, Ont.; **Apr. 1:** 10:45 a.m., Redeemer College, **Ancaster**, Ont.
Mar. 31	City-wide hymn sing, 8 p.m., First CRC, **Sarnia**, Ont.
Apr. 1-13	CSS's Harry Houtman in Alberta.
Apr. 3,4	Watch **The Stiller Report** on Vision TV on the subject of government funding for Christian and other independent schools. **Apr. 3:** 10:30 p.m.; **Apr. 4:** 3:30 a.m. and 6:30 p.m.
Apr. 3	The Woodstock Dutch Theatre Group presents the three-act comedy: "'n Wespennest," 8 p.m., Woodstock Collegiate Auditorium, **Woodstock**, Ont. Tickets $8 at the door.
Apr. 5,6	"The Ambassadors" in concert. **Apr. 5:** 8 p.m., First CRC, **Hamilton**, Ont.; **Apr. 6:** 8 p.m., high school, **Dunnville**, Ont.

Take advantage of our Calendar of Events TODAY!!

Why not recycle this paper and be environmentally conscious

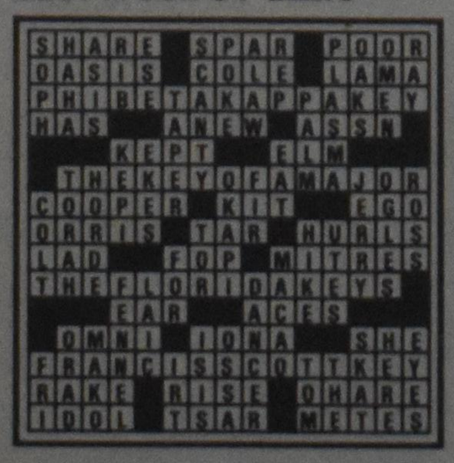
Weekly Crossword by Neeva Archer



ACROSS
1 Scotch complement?
5 Gives a belt
10 — boy!
14 Milky stone
15 Cowboy show
16 Torment
17 Skin enhancer
19 Encourage
20 Yonder
21 Fisc
23 What playboys run up
26 Ait
27 Pius
30 Xmas visitor
32 — plan, a canal - Panama!
36 Girl next door
38 Certain Greek
39 Over the hill
40 "Make —" (birthday cake directive)
42 Zola novel
43 Awards
45 Synthetic materials
47 Tree resin
48 Cut
49 Fr. river
50 Draft class
52 Blue duck
54 "— of the circling sea" (Newbolt)
58 Cook
62 Sandwich type
63 Dentifrice
66 Isaac's son
67 Memos
68 Iambi
69 Big lump
70 Kick-off
71 Just like

DOWN
1 Squishy
2 Flashy fish
3 Minnow kin
4 With it
5 Sell-out sign
6 Piece of the block
7 Door to ore
8 IL town
9 Noise units
10 Total shame
11 Forbidden
12 Layer
13 Lawyer: abbr.
18 Contro!
22 About wings
24 Rummy things
25 Weather word
27 "What's in —?"
28 Stairway part
29 Vacuum tube
31 Certain copy: abbr.
33 "If you call — a leg..." (Lincoln)
34 A Reagan
35 "Jawbone of —"
37 Tres chic
38 Run after
41 Thin board
44 File
46 Keen
48 Western "spa"
51 "Jack Sprat could — fat"
53 Goldbricks
54 Certainly not us
55 "For — jolly good fellow"
56 Years of note
57 Witticisms
59 Confused
60 Hold back
61 Head: Fr.
64 Golf gadget
65 After FDR

Last Week's Puzzle



S	H	A	R	E		S	P	A	R		P	O	O	R
O	A	S	I	S		C	O	L	E		L	A	M	A
P	H	I	B	E	T	A	K	A	P	A	K	E	Y	
H	A	S			A	N	E	W		A	S	S	N	
			K	E	P	T			E	L	M			
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C	O	O	P	E	R		K	I	T			E	G	O
O	R	R	I	S		T	A	R		H	U	R	L	S
L	A	D			F	O	P		M	I	T	R	E	S
T	H	E	F	L	O	R	I	D	A	K	E	Y	S	
			E	A	R			A	C	E	S			
	O	M	N	I		I	O	N	A			S	H	E
F	R	A	N	C	I	S	S	C	O	T	T	K	E	Y
R	A	K	E		R	I	S	E		O	H	A	R	E
I	D	O	L		T	S	A	R		M	E	T	E	S

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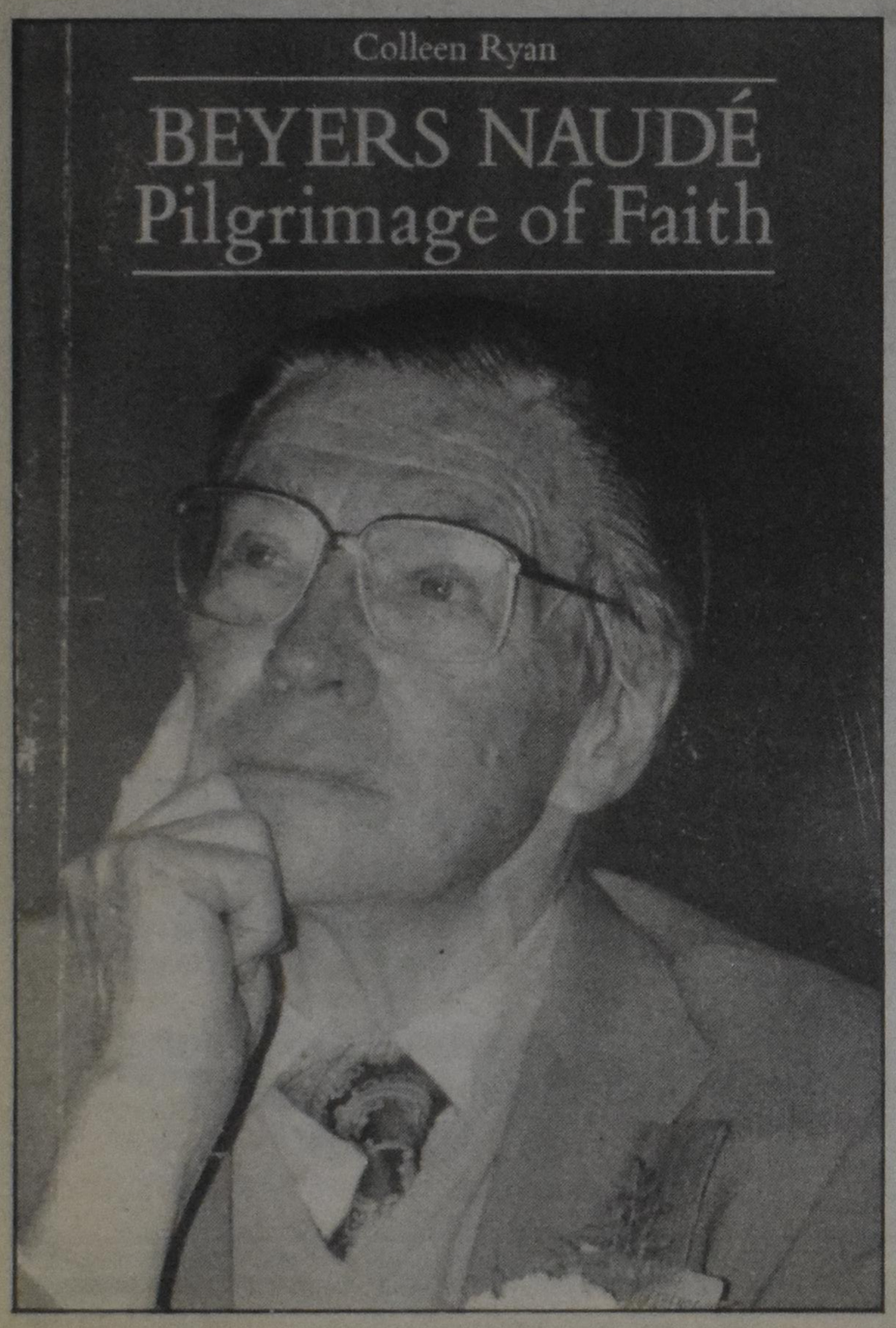
Books

Robert VanderVennen, book review editor

(Biography)

This is Beyers Naude



Beyers Naude: Pilgrim of Faith, by Colleen Ryan. Grand Rapids: Eerdmans, 1990. ISBN O-8028-0531-0. Softcover, 248 pp., $25.95. Reviewed by Hendrik Hart, senior member in philosophy, Institute for Christian Studies, Toronto.

I suspect it's fair to say that of the thousands who know and respect Afrikaner civil rights leader Beyers Naude, only a handful know his history well or even have a full picture of his anti-apartheid activities.

That's probably even more true of Afrikaners, all of whom know who he is, though most probably have little idea who he *really* is. This splendid book by Colleen Ryan makes it possible for whomever so desires to fill in the gaps. Hers is not only the first full-length biography of Naude, it is also a fair and vivid one.

It is likely that more will be written about the life of this remarkable man, but it is not likely that any of it will surpass Ryan's book in biographical integrity. It is sympathetic and supportive as well as critical and honest. The author writes well, provides insightful descriptions and remains sober even when her admiration is obviously deep. She manages to provide a real picture of a real man.

My only criticism of the book, if indeed it is such, is that for readers who are not acquainted with South Africa there are too often references to names, places, and events that are not sufficiently known to fully appreciate what is being said with the use of these references.

The cover photo is an excellent choice which will remind any who know Naude of the very man they know. The book provides a brief but excellent and informative description of the historical background by covering family history in the years before Beyer's birth, now 75 years ago. But the opening chapter effectively dramatizes the entire account by describing the banning of Naude, so that the more chronological sequence which follows immediately has context and significance.

What emerges is the picture of a man of purpose and courage, whose deep faith slowly allows a vision of his calling to emerge and then supports his faithfulness to that calling.

Ryan is not a theologian but a journalist. She may therefore be forgiven for not having perceived that Naude's being known as a weak theologian is fair only if we use the yardstick of academic excellence in explaining and analyzing orthodox teachings of the church. But if a theologian should be someone with an extremely sophisticated knowledge of the Christian faith based on a deep understanding of the practices required by loyalty to the Scriptures, then Beyers Naude must be one of South Africa's finest doctors of the church.

Friends of God

Wayne Brouwer

Worship (I): 'Spectatoritis'

"Blessed are those who dwell in your house; they are ever praising you" (Ps. 84:4).

Harry Emerson Fosdick once preached a sermon to his congregation that had this question as its title: "Why Worship?"

"Why should we spend time in something as unproductive as worship?" he asked. In past ages, he said, people would probably have answered that question by talking about fear. There's an old Latin saying that translates like this: "Fear made the gods!"

In other words, peoples of previous times often turned to religion or created gods to worship out of a sense of fear, terror or dread. They performed the rituals and moved through the ceremonies in hopes that whatever gods there might be wouldn't strike wickedly at them.

Couch-potato syndrome

But Fosdick didn't think that was a real problem today. In fact, as he looked out over his congregation, he thought he detected a rather extensive spread of a very deadly disease called "spectatoritis."

"Spectatoritis" is the curse of our age, he said. We go to ball games to see others run and throw and work up a sweat, while we sit in the shady stands, eating, drinking and relaxing. Or we go to watch people perform on the stage or screen, but we don't share in the performance ourselves.

We're spectators. We watch others doing their things out there. We like to look at great feats from a distance, without a lot of sweat on our part. When Fosdick preached the sermon, the term "couch-potato" hadn't been coined yet. But I get the feeling that he probably would have used it if he had known about it.

Religion-page gossip

In any case, he said that we often carry that mentality into the church, too. We come to worship services to watch the minister do his thing. Or we come to listen to the "special music." Or we come for the sideshow of new fashions that others are wearing.

Even the religion sections of the local newspapers get in on the act. Each week they publish the names of the "actors" who will be playing the local ecclesiastical "stages," and give the titles of their "performances." And we read it the same way we use the entertainment section: "Who's on stage where?" and "What show gets the best reviews?"

It sounds a little crass, doesn't it? But we hesitate to say too much, because we know, deep inside, that there's more than a little truth in it. "Spectatoritis."

A different song

How different is the world of Psalm 84! No "spectatoritis" here! No "couch potatoes" either! Why not?

Maybe the "Sons of Korah" who wrote this song know something we've forgotten. We'll spend a few weeks taking a closer look at what they sing about.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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